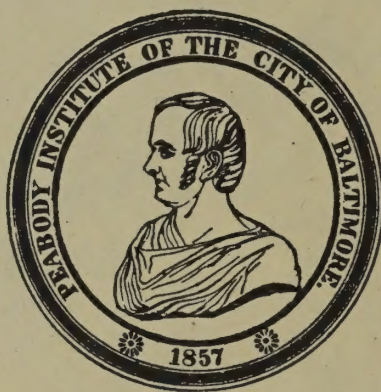


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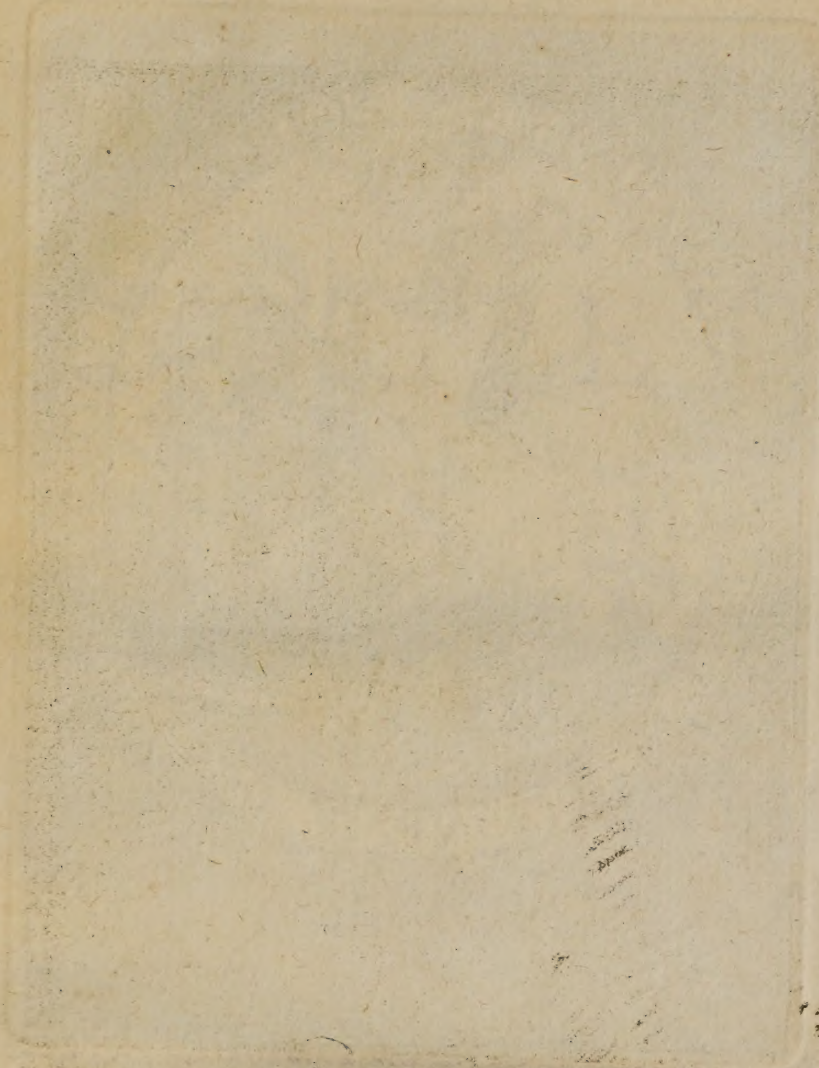


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A N
ACCOUNT
OF THE
SOCIETY
FOR

PROPAGATING *the* GOSPEL
In FOREIGN PARTS,

Established by the Royal Charter of

King WILLIAM III.

With their Proceedings and Success,

And Hopes of continual Progress under the
Happy Reign of Her most Excellent Majesty

QUEEN ANNE.

L O N D O N,

Printed by Joseph Downing, in Bartholomew-Close near
West-Smithfield, 1706.

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AN
 ACCOUNT
 OF THE
Foundation, Proceedings, and Success,
 OF THE
 SOCIETY Established for the
 Propagation of the Gospel in
 Foreign Parts.

§ 1. **C**HRISTIANITY differ'd from the *Jewish* Religion, as in diverse other Respects, so particularly, that it was not to be confined to *one* People or Nation, but to be Preach'd, and to prevail thro' the *whole* World.

Hence our Blessed Saviour's Commission was, *Introduction.*
to go teach and baptize all Nations. Hence the Apostles soon turned to the *Gentiles*, and within the first Century, the Gospel was in Effect spread to the then reputed *Ends* of the Earth. In the
 B fol-

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per. name

following Ages of the Church, there was an indefatigable Industry in the Bishops and Pastors to propagate our Holy Faith and Worship among the Heathens and Infidels, not fearing the Dangers of Persecution and Death. Had this Primitive Zeal continued, the Glorious Work had been long since accomplished; God, by prospering such Endeavours, would have given *his Son the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession.*

But even *then*, the Discovery of a new World must have open'd a new Scene: It is now more than two hundred Years, since Providence directed us to the Knowledge of *America*. The *Spaniards*, who were the first Possessors of the *Southern Parts*, did profess a Zeal for converting the poor Pagans to *their* Catholick Religion; but not to mention, that the Corruptions of Popery were almost as gross as the Errors of Paganism; they certainly took such violent Measures, as could not possibly perswade or convince any Rational Creature. For, contrary to the Gospel Spirit of *Meekness* and Charity, they used all the Engines of Terror, Force and Cruelty; in such a barbarous Manner, that their own Authors have made grievous Complaints of them, and the poor Natives, instead of being reconciled to the
Chri-

Christian Religion, must needs have received the deepest Prejudice and Aversion to it.

And therefore, when the *Northern* Parts of *America* were afterward discovered by the *English*, and some little Colonies were there settled; it did soon appear, that the Spirit of the Reformed Protestant Religion was very different from that of the Roman Church. For here, no one Instance was given of hunting poor Souls into a forc'd Conversion, or of putting any one to Death, or to any manner of Torture, for the Sake and Name of Religion. These softer milder Ways did indeed prevent our boasting of that great Multitude of Converts wherein the *Papists* gloried: but they had however this good Effect, that they left those barbarous People more free and unprejudiced, and fitter to receive the Impressions of Christian Faith and Knowledge, when by Degrees they should be made upon them.

§ 2. The Settlement of the *English* in these new Parts was for many Years so much disturbed and interrupted, that no Progress could be made in converting the *Indians*, and hardly any publick Face of Religion could appear within our own Plantations. Indeed after the violent Dissolution of our Church and State at *Home*, there was some Attempt towards the promoting

*First State of
our English
Plantations.*

Christianity Abroad; there was an Ordinance passed in July 1649. for the promoting and propagating of the Gospel of Jesus Christ in New-England, by the erecting a Corporation in perpetual Succession, to be call'd by the Name of the President and Society for the Propagation of the Gospel in New-England, " To receive and dispose of Monies in
 " such Manner as shall best and principally conduce to the Preaching and Propagating the
 " Gospel amongst the Natives, and for the
 " Maintenance of Schools and Nurseries of
 " Learning for the Education of the Children
 " of the Natives; for which Purpose, a general
 " Collection was appointed to be made in and
 " through all the Counties, Cities, Towns
 " and Parishes of England and Wales, for a charitable Contribution, to be as the Foundation
 " of so Pious and great an Undertaking. Some Accounts have been given of the Conversion of the Natives upon this first Project, by those who were immediately concern'd in it. After the happy Restoration of Monarchy and the Church of England, there was a new Spirit given to these good Designs; and King Charles II. in the 4th Year of his Reign 1661, was graciously pleased to Incorporate several Persons into one Society or Company, for Propagation of the Gospel in New-England and the Parts adjacent in America, by an

express Charter, importing, That by the Pains and Industry of certain English Ministers of the Gospel, and others residing in, or near the Colonies and Plantations in New-England, who have attained to speak the Language of the Heathen Natives in those Parts, and have by their Teaching and Instructions brought over many of them from the Powers of Darkness and the Kingdom of Satan, to the Knowledge of the true and only God, and to an owning and professing the protestant Religion, by which a large Door of Hope is opened for the glorifying of the Name of Jesus Christ, and the further Enlargement of his Church --- And it is now fit, that some due and competent Provision be made to lay a Foundation for the educating, clothing, civilizing and instructing the poor Natives, and also for the Support and Maintenance of such Ministers of the Gospel, School-masters, and other Instruments, as have been, are, or shall be set apart and employed for the carrying on so pious and Christian a Work ---- And therefore, being resolved not only to seek the outward Welfare and Prosperity of those Colonies, but more especially to endeavour the Good and Salvation of their immortal Souls, and the publishing the most glorious Gospel of Christ among them -- and to encourage our loving Subjects in their intended Charity by sufficient Authority and Patronage from Us --- We of our Princely Piety, and for the further Propagation of the Gospel of Jesus

Jesus Christ among the Heathen Natives --- do ordain, constitute, and declare by these presents, that there be, and for ever hereafter shall be, within this our Kingdom of England, a Society or Company for Propagation of the Gospel in New-England, and the Parts adjacent in America ---- to be one Body Corporate and Politique, to have Continuance for ever to them and their Successours --- with Power to employ Goods, Chattels, Money, and Stock of the said Company for the Promoting and Propagating of the Gospel of Christ unto and amongst the Heathen Natives, in or near New-England, and Parts adjacent in America; and also for Nourishing, Teaching and Instructing the said Heathen Natives and their Children, not only in the Principles and Knowledge of the true Religion, and in Morality, and the Knowledge of the English Tongue, and in other liberal Arts and Sciences, but for the Educating and placing of them or their Children, in some Trade, Mystery, or lawful Calling.

*These good
Designs en-
couraged by
private Per-
sons.*

§ 3. Whatever laudable Care was taken by these Gentlemen to discharge the Trust reposed in them: yet they could by no means answer the Wants of all our Foreign Plantations, because the very Commission confin'd them to New-England and the Parts adjacent. However, this one Act of Royal Care and Authority did encourage several Persons to contribute their Advice and Assistance, to the carrying on this charitable and

and honourable Work. In particular, the honourable Sir *Leolyne Jenkins*, in his last Will and Testament, proved the 9th of November 1685, did declare, that it was too obvious that the Persons in Holy Orders employed in his Majesty's Fleets at Sea, and Foreign Plantations, were too few for the Charge and Cure of Souls arising in those Fleets and Plantations; And therefore he provides that two additional Fellowships be new founded, and endowed at his Cost and Charges, in *Jesus College Oxford*, on Condition that the said two Fellows respectively and their respective Successors for ever may be under an indispensable Obligation to take upon them Holy Orders of Priesthood --- and afterward that they go out to Sea in any of his Majesty's Fleets, when they or any of them are thereto summoned by the Lord High Admiral of England --- And in Case there be no Use of their Service at Sea, to be called by the Lord Bishop of London, to go out into any of his Majesty's Foreign Plantations, there to take upon them the Cure of Souls, and exercise their Ministerial Function ---- reserving to them as full Salaries and Allowances as any other of their Degree or Capacity is to enjoy, notwithstanding their Absence, so long as it shall be either in the Fleets or Plantations aforesaid ---- and with the farther Encouragement of twenty Pounds a Year a piece to be paid to the said additional Fellows or their Order respectively while they are and pro rata.

of

of the time of their being actually in either of the Services aforesaid. This was a good and wise Act of Charity, and is worthy to be recommended as a noble Example to any following Founders and Benefactors in either of the two Universities; who would do well to oblige their Scholars or Fellows to become *Missionaries* for Propagating the Gospel abroad, with Support and Reward suitable to their useful Service. Nothing gives so great Power and Credit to the Popish Congregation *de Propaganda Fide*, as the Necessity of all Novices obeying their Superiours, when and wherever they are called and sent. Our Reform'd Religion enjoyns no such blind Obedience; but the Effects of it would be better answered, if certain Members of the Universities in Holy Orders were under some statutable Obligation to go over into our Foreign Plantations, and there exercise their Ministry, under the Help and Direction of the present Society. But among the Promoters of the good Design of that first Corporation, there is a just Praise due to the Governour of it, the honourable Robert Boyle Esquire, who, by his last Will made July 18. 1691, declares, That *whereas his late Majesty King Charles the Second, had by his special Grace and Favour, without his seeking or Knowledge, been pleased to constitute him Governour*

vernour of the Corporation for Propagating the Gospel amongst the Heathen Natives of New-England, and other Parts of America, and had thereby given him Opportunity to discern that Work to be unquestionably Pious and Charitable. He does therefore over and above the Sum of three hundred Pounds, given towards that Piety, give and devise the Sum of one hundred Pounds more to the said Corporation, to be set aside and employed as a Stock for the Relief of poor Indian Converts, which he hopes will prove of good Effect for the Advancement of that pious Work.--- And after Debts and Legacies, appointing the Residue of his Estate to be laid out (for want of other Direction) to charitable Uses, he does chiefly recommend unto them the laying out the greatest Part of the same for the Advance or Propagation of the Christian Religion amongst Infidels --- And when by a Codicil he settled an Annual Salary for some Learned Divine or Preaching Minister for ever, to preach Eight Sermons in the Year, for proving the Christian Religion against notorious Infidels; he does require that the said Preacher shall be assisting to all Companies, and encouraging them in any Undertaking, for propagating the Christian Religion in Foreign Parts.

We may farther observe, That the Reverend Mr. Barnabas Oley, Vicar of Great Gransden in Huntingdonshire, by his last Will dated 28 May 1684, did grant several Lands in Trust for cha-

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ritable

ritable Uses, and then declares, that *If there be any Design of planting Christian Faith in Foreign Parts by our Sovereign Lord the King his Authority, and the Advice of the Right Reverend Bishops of this Church, according to the Doctrine and Discipline of this excellent Church of England, now by Law and Canons establisht, then this is a pious Use to which he would and will have his Executor to contribute.* In Pursuance of which pious Intention, the Reverend Mr. Samuel Saywell, B. D. Rector of *Blontesham* in *Huntingdonshire*, being one of the Trustees for the Estate of the said Mr. *Oley* deceas'd, has lately sent the Sum of five Pounds for this charitable Use, and has inform'd the Society, that the like Sum of five Pounds shall be continued, and yearly paid for ever.

The Misfortunes of our Plantations.

§ 4. It must be acknowledged, that it was the Unhappiness of *New-England* and the adjoining Parts, to be first planted and inhabited by Persons who were generally disaffected to the Church by Law establisht in *England*, and had many of them taken Refuge or Retirement in those Parts, on Account of their Suffering for Nonconformity here at home. So that they fell there generally into independent Congregations: and there was no Face of the Church of *England* till about the Year 1679, when upon questioning the Charter of that Country, the Lord Bishop

shop of *London*, upon an Address from several of the Inhabitants of *Boston*, did prevail with his Majesty, that a Church should be allowed in that Town, for the Exercise of Religion according to the Church of *England*; towards the Maintenance of which, his late Majesty King *William* was pleased to settle an Annual Bounty of one hundred Pounds a Year, which is still continued, and two Ministers are now supported in it. Several Ways of Division and Separation did so much obtain in other of our Colonies and Plantations, that this made it more necessary to think of providing for a regular and orthodox Ministry to be sent and settled amongst them; to remove those Prejudices, under which the People generally laboured, and to promote, as much as possible, an Agreement in Faith and Worship, in order to the recommending our holy Religion to Unbelievers.

§ 5. An Order of King and Council is said to have been made to commit unto the Bishop of *London*, for the time being, the Care and Pastoral Charge of sending over Ministers into our Foreign Plantations, and having the Jurisdiction of them. But when the present Lord Bishop of *London* was advanc'd to that See in 1675, his Lordship found this Title so defective, that little or no Good had come of it. For it being

*Endeavours
to redress the
Misfortunes.*

left to such as were concern'd in those Parts to provide for the transporting of such Ministers as should be appointed or allowed by the Bishop; there was so little done, that when his Lordship enquired how the several Colonies were provided, he found there were scarce four Ministers of the Church of *England* in all the vast Tract of *America*, and not above one or two of them at most, regularly sent over. To supply this sad Defect, his Lordship made his Proposals to several of those Places to furnish them with Chaplains, and had generally an Encouragement from them so to do. And for the better effecting of it, his Lordship prevailed with his Majesty King *Charles II.* to allow to each Minister, or School-master, that should go over, the Sum of twenty Pounds for his Passage; which Royal Bounty hath been ever since continued. And Instructions were given to each Governour to admit none Authoritatively to serve any Cure of Souls, or to teach School, but such only as brought over the Bishop of *London's* License with them: And as a farther great Favour, it was order'd, that from that time, every Minister should be one of the Vestry of his respective Parish. Upon this they built Churches generally within all their Parishes in the *Leeward Islands*, and in *Jamaica*. And for the better ordering of

of them, his Lordship prevailed with the King, to devolve all Ecclesiastical Jurisdiction in those Parts upon him and his Successors, except what concern'd Inductions, Marriages, Probate of Wills, and Administrations, which was continued to the Governours as profitable Branches of their Revenue. And for their better Encouragement, his Lordship procured from his Majesty the Royal Gift of a fair Bible, Common-Prayer-Book, Books of Homilies, Articles and Canons, and Tables of Marriages, for each Parish, to the Value of about twelve hundred Pounds. At that time, there was no Church of England Minister either in *Pensylvania*, the *Jerseys*, *New-York*, or *New-England*, only the Chaplain to the Fort at *New-York* officiated in those Parts, till a Church (as before mentioned) was opened at *Boston*; and soon after the People of *Road-Island* built a Church to the same Purpose, and Colonel *Fletcher*, when Governour of *New-York*, procured the Assembly to set out six Churches, with Allowances from forty to sixty Pounds a Year, for the Maintenance of Ministers. And the better to accommodate the residing Clergy, there was Order given to several of the Governours in the Islands, that as Escheats should fall in any Parish, that was not provided of Manse and Glebe, some Part of those

those escheated Lands should be settled for that pious Use; though this, we doubt, has hitherto had very little Effect. When the State of Religion began thus to prosper in our Foreign Plantations, then, for the better Order and Increase of it, the Lord Bishop of *London* did constitute and appoint the Reverend Mr. *James Blair*, to be his Commissary in *Virginia*; and did afterward send over the Reverend Dr. *Thomas Bray*, as his Commissary to *Mary-Land*; who being assisted by the generous Contributions of Her Royal Highness the Princess of *Denmark*, (our present Gracious Queen) and many of the Nobility, Gentry and Clergy, did settle and support several new Ministers in that Province, and did fix and furnish some Parochial Libraries, and did other publick Services, of which he has himself given a true and modest Account. And to encourage these Endeavours, a private Society was form'd to meet, and consult, and contribute toward this Progress of Christianity in Foreign Parts.

§ 6. When so good a Foundation had been laid, it was time for publick Authority again to espouse, and confirm, and carry on this good Work, as a National Concern, and a Blessing to the Christian World. And therefore soon after the late happy Revolution, when our Glorious Deliverer

A publick Society incorporated by K. William.

verer King *William*, had rescued the Church of England and the Protestant Religion from extreme Dangers ; It was then by Divine Providence a more favourable Opportunity for soliciting and promoting this blessed Design of propagating the Gospel more effectually in Foreign Parts : And accordingly, in this happy Juncture, a proper Application was made by the Arch-Bishops and Bishops to the King, who accordingly granted a Charter, dated 16 June, 1701, for the Erecting a Corporation or Society, for the Propagation of the Gospel in Foreign Parts, importing, that his Majesty
 “ Being credibly inform’d, that in many of our
 “ Plantations, Colonies, and Factories beyond
 “ the Seas, the Provision for Ministers is very
 “ mean, and some of them are wholly destitute
 “ and unprovided of a Maintenance for Ministers,
 “ and the publick Worship of God ; and
 “ for lack of such Support and Maintenance,
 “ many of the Subjects of this Realm do want
 “ the Administration of God’s Word and Sacraments,
 “ and seem to be abandoned to Atheism and Infidelity ;
 “ and also for want of Learned and Orthodox Ministers to instruct them
 “ in the Principles of the true Religion, divers
 “ Romish Priests and Jesuits are the more encouraged to pervert and draw them over to Popish Superstition and Idolatry. And where-

“ as

“ as his Majesty thinks it is his Duty, as much as
 “ in him lies, to promote the Glory of God, by
 “ the Instruction of his People in the Christian
 “ Religion ; and that it will be highly conducive
 “ for the accomplishing those Ends, that a suffi-
 “ cient Maintenance be provided for an Ortho-
 “ dox Clergy to live amongst them, and that
 “ such other Provision be made, as may be ne-
 “ cessary for the Propagation of the Gospel in
 “ those Parts --- And whereas his Majesty hath
 “ been well assured, that if he would be graci-
 “ ously pleased to erect and settle a Corporati-
 “ on for the receiving, managing, and disposing
 “ of the Charity of his loving Subjects, diverse
 “ Persons would be induced to extend their
 “ Charity to the Uses and Purposes aforesaid---
 “ His Majesty for those Considerations, and for
 “ the better and more orderly carrying on the
 “ said charitable Purposes, is pleased to ordain,
 “ constitute, declare and grant, that the most Re-
 “ verend Father in God *Thomas* Lord Arch Bishop
 “ of *Canterbury*, and *John* Lord Arch Bishop of *York*,
 “ *Henry* Lord Bishop of *London*, and several
 “ other Lords Spiritual and Temporal, and o-
 “ ther Persons of the Clergy and Laity, to the
 “ Number of about Ninety, therein particular-
 “ ly named, and their Successours, should ever
 “ hereafter be one Body Politick and Corporate,
 “ by

" by the Name of *the Society for the Propagation*
 " of the Gospel in Foreign Parts, in perpetual Suc-
 " cession; who shall be able to purchase two
 " thousand Pounds *per Annum* Inheritance, and
 " Estates for Lives or Years, Goods and Chattels
 " of any Value; and shall have a common Seal,
 " and yearly meet on the first *Friday* in *Febru-*
 " *ary*, between 8 and 12 in the Morning, to
 " chuse a President, one or more Vice Presi-
 " dents, one or more Treasurers, two or more
 " Auditors, one Secretary, and other Officers
 " for the Year ensuing, who shall take Oath for
 " the due Execution of their Office. And that
 " *Thomas* Lord Arch-Bishop of *Canterbury* be the
 " first President. The said Society shall meet to
 " transact Business on the third *Friday* in every
 " Month or oftner if need be; and at such
 " monthly Meeting, may elect such Members
 " of the Corporation as they shall see fit. And
 " at any Meeting on the third *Friday* in *Novem-*
 " *ber*, *February*, *May*, and *August*, for ever, the
 " major Part present may make By-Laws,
 " and execute Leases --- And the said Society at
 " any Meeting may depute fit Persons to take
 " Subscriptions, and collect Money contributed
 " for the Purposes aforesaid; and may cause pub-
 " lick Notification to be made of this Charter;
 " and shall yearly give account to the Lord
 " Char-

“Chancellor or Keeper, and the two chief Justices, of all Money received and laid out.

Bishop of Sarum. It is not improper to recite what a Reverend Prelate has taken Occasion to observe, that when private Persons had laid a Scheme of this Nature, then “To make the Management legal and safe under Royal protection, and to bring in more to assist in the Execution of that which was too great for a small Handful, Application was made to his late Majesty, whose Memory will be ever glorious among us, let some do what they can to blemish it. He very readily approved of it, and ordered a Charter for making them a Corporation. This was among the last of the publick Actions of a Life that had been all employ’d in Defending and Securing true Religion, both here and elsewhere. It was suitable to all that had gone before, that towards the End of it, he should give Life and Authority to so glorious an Undertaking.

Proceedings of the Society.

§ 7. In Pursuance of this great Trust and Privilege, the Lord Arch-Bishop of *Canterbury* being constituted the first President (in which Office, by the unanimous Votes of the Society, his Grace has been yearly continued) did cause Summons to be issued within the time limited, to the several Members to meet at such Time and Place

Place as he appointed; who being met, did accordingly chuse Vice-Presidents, Treasurers, Auditors, and a Secretary, to execute and continue in their respective Offices till the third *Friday* in *February* next following; and did then advance or subscribe a present Sum of Money among themselves to defray the Expences of passing their Charter, and bearing other necessary Charges, to near the Sum of two hundred Pounds. In some following Meetings, they made divers Rules and Orders for their more regular Proceeding in this weighty Business; and proceeded to consider of the most effectual Ways and Means to obtain Subscriptions and Contributions sufficient to carry on their good Hopes and Designs. It was soon agreed, that it was proper for themselves to lead the Way by their own Example: Whereupon many of the Members, being encouraged by the generous Example of their most Reverend President, and other Bishops then present, did subscribe every one a yearly Sum, to be paid to the Treasurer, for those pious Uses, according to a Form of Subscription drawn up for that Purpose. And soon after they sent out their Commissions or Deputations to several Persons of Figure and Interest in their respective Countries, as constituted and appointed by them to take Subscriptions, and to collect

and receive all, and every Sum and Sums of Money which are, or shall be subscribed, contributed, given or advanc'd for the Purposes mentioned in their Charter.

Proper In-
quiries made.

§ 8. After these Preliminaries, the Society endeavoured to gain the best Information they could of the present State of the Christian Religion in our *American* Plantations, and did find, that in some Places it was so very sad and deplorable, that there were scarce any Footsteps of Religion to be seen among them; and where there was any Sense of it left, the People had sent very mournful Complaints of their Want of Ministers to instruct, assist, and guide them in it. For whereas the *English* Colonies in *America*, were extended twelve hundred Miles in Length upon the Sea-Coast, well settled with People, under Ten several Governments. In some of these there was yet no Manner of Provision of Ministers, or of any Support for them; and in all the others, much fewer than the publick Service of God, and the Instruction of the People did reasonably require.

Care of Mis-
sionaries.

§ 9. Upon this Information, the Society did enquire for such Persons in Holy Orders as would cheerfully undertake to go over into those Plantations, and there exercise their Ministry in such Places as were best dispos'd to receive them:

them: And for their Encouragement, did supply them with Books and other Necessaries to carry with them, and to subsist them in their Voyage; with stated Salaries to support them in their itinerant Missions or settled Stations, to continue at least for three Years, till the Inhabitants should be more able and willing to make and settle some legal Provision for them. And the Society took an especial Care, that such Ministers only should be sent over, who were of a sober and exemplary Life, and who did seem to be moved with a Desire of undertaking such an Apostolical Work, from the Principles of Conscience and true Religion; and who did appear truly qualified both by Temper, and other requisite Endowments. To which good Purpose, they publish'd and dispers'd this Paper of Request and Advice to all Persons: "The
 " Society erected by Royal Charter, for the Pro-
 " pagation of the Gospel in Foreign Parts, taking
 " into serious Consideration the absolute Ne-
 " cessity there is, that those Clergymen who
 " shall be sent abroad, should be duly qualified
 " for the Work to which they are appointed, de-
 " sire that all Persons, who shall recommend any
 " to that Purpose, will testify their Knowledge as
 " to the following Particulars. viz. I. The Age
 " of the Person. II. His Condition of Life,
 " whe-

" whether single or married. III. His Temper.
 " IV. His Prudence. V. His Learning. VI.
 " His sober and pious Conversation. VII. His
 " Zeal for the Christian Religion, and Dili-
 " gence in his Holy Calling. VIII. His Affe-
 " ction to the present Government. IX. His
 " Conformity to the Doctrine and Discipline of
 " the Church of *England*. And the said Soci-
 " ety do request and earnestly beseech all Per-
 " sons concern'd, that they recommend no Man
 " out of Favour or Affection, or any other
 " worldly Consideration, but with a sincere Re-
 " gard to the Honour of Almighty God and
 " our Blessed Saviour, as they tender the In-
 " terest of the Christian Religion, and the Good
 " of Mens Souls. This strict Care and Cau-
 " tion has had such a Blessing of God upon it,
 " that most of the Missionaries have obtained in
 " those Parts a very good Report from the Go-
 " vernours and People, particularly the Honoura-
 " ble the Lord Cornbury, a great Friend and Patron
 " of these good Designs, in a late Letter, is pleased
 " to say, That *as to the Ministers who are settled at*
New-York, Jamaica, Hampstead, West-Chester,
and Rye, he must do them the Justice to say, that they
have behaved themselves with great Zeal, exemplary Piety,
and unwearied Diligence, in discharge of their Duty
in their several Parishes, in which his Lordship hopes
 the

the Church will by their Diligence be encreased more and more every Day. And Colonel Heathcot, in a late Letter dated from the Manour of *Scarsdale*, within the same Province of *New-York*, November 9. 1705, does assure, "That he must do all the Gentlemen that Justice, whom the Society have sent to that Province, as to declare, that a better Clergy were never in any Place, there being not one amongst them that has the least Stain or Blemish as to his Life or Conversation. And tho' he is not an Eye-witness to the Actions of any, save those in his own County; yet he omits no Opportunity of enquiring into their Behaviour, both of the Friends and Enemies of the Church; and they all agree in the good Character of them, and that they use their best Endeavours to gain over the People, &c.

§ 10. To make their good Designs better known to the World, five hundred printed Copies of the Charter (at the voluntary Charge of the President) were published and distributed amongst the Members, to be communicated by them to their Friends and Correspondents. Then the Lord Bishop of *London* was desired to impart to the Society, an Account of the Ministers and Churches within the *English* Plantations in the *West-Indies*, and their present Circumstance, which

which was accordingly done by his Lordship. And it was farther desir'd, that all the Members should endeavour to procure the best Information they could of the State and Condition of the Churches in Foreign Parts. And such Application was made to other proper Persons for Intelligence, that within few Months, the Society were much obliged by Colonel *Morris* of *East-Jersey*, with a Memorial, relating to the State of Religion in both the *Jerseys*, and *Philadelphia*: By Colonel *Dudley*, Governour of *New-England*, with a full Account of the present State of Christianity in all the Colonies of *North-America*: By Mr. *George Keith*, with a Letter to the Secretary, about the State of Quakerism in *Pensilvania*: By the Lords Commissioners of Trade and Plantations, with a Letter to the Lord Arch-Bishop of *Canterbury*, concerning the Conversion of the five Nations of the *Indians*, &c. And to give the World some Account of the Designs of the Society, and to invigorate the Prosecution of them, there was drawn up, *An Account of the Propagation of the Gospel in Foreign Parts*; representing what the Society Establish'd in England by Royal Charter have done in her Majesty's Plantations, Colonies, and Factories; As also what they design to do upon farther Encouragement from their own Members, and other well disposed Christians, either by

Annual

Annual Subscriptions, present Benefactions, or future Legacies. And in a Court held at *St. Martins Library* *February 4. 1703,* It was "Resolv'd,
 "That the Thanks of this Society be given to
 "the Reverend Mr. *Stubs*, for the great Care
 "and Pains he has taken in preparing the new
 "Account of the Proceedings of the Society.
 Which Account was, by Order of the Society,
 printed in a single Sheet.

§ 11. To make their Enquiries more effe-^{Mission of}
 ctual, they sent over the Reverend Mr. *George* ^{Mr. Keith;}
Keith, as a travelling Missionary into those Parts,
 who kept a Journal of his Travels and Labours,
 now publish'd by him.

After this and other agreeable Informations,
 the Society proceeded to encrease their Fund in
 some better Proportion to their great Occasions.
 They invited in several new Members of Abi-
 lity and Inclination to do good. They orde-
 red several Subscription-Rolls to be delivered
 to their chief Members, to continue in their
 Custody, in order to procure and receive parti-
 cular Benefactions. They desir'd all their
 Members who were Ministers and Inhabitants
 of the City of *London*, to apply themselves to
 the eminent Merchants of the said City, especi-
 ally such of them as traded into the Plantations,
 and solicit them to promote this pious Design.

E

And

And they took all just Opportunities of returning their Thanks to their chief Friends and Benefactors: As in particular, The Thanks of the Society was given to Colonel *Francis Nicholson*, Governour of *Virginia*, for the great Services he had done towards the Propagation of the Christian Religion, and the Establishment of the Church of *England* in the Plantations; and particularly for his having contributed so largely towards the Foundation of many Churches along the Continent of *North-America*.

College in
Virginia.

§ 12. We must not forget, that under the happy Influence of King *William's* Reign, a very Noble Design was laid of erecting and endowing a College in *Virginia*, for Professors and Students in Academical Arts and Sciences, for a continual Seminary of Learning and Religion. A stately Fabrick was raised for that Purpose; a Royal Charter was given, with ample Immunities and Privileges, and a publick Fund was allotted for the Endowment of it, and a President appointed with an honourable Salary, &c. and in Honour of the Founders, it was called *William and Mary* College. But such are the Difficulties attending every great Design, that it could not be furnished with Professors and Students, nor advance it self above a Grammar-School, before the whole College was unfortunately destroy'd by Fire.

*

This

This was but one Instance among many others, of the Royal Favour and Bounty shewn to the Foreign Plantations by their Majesties King William and Queen Mary. A Bishop of our Church gives this Account of her Majesty's Zeal and Affection in this Cause. She took particular Methods to be well informed of the State of our Plantations; and of those Colonies that we have among Infidels. But it was no small Grief to her, to hear that they were but too generally a Reproach to the Religion by which they were named, (I do not say, which they professed; for many of them seem scarce to profess it.) She gave a willing Ear to a Proposition that was made for erecting Schools, and the Founding of a College among them. She considered the whole Scheme of it, and the Endowment which was desired for it. It was a Noble one, and was to rise out of some Branches of the Revenue, which made it liable to Objections. But she took Care to consider the whole Thing so well, that she herself answered all Objections, and espoused the Matter with so affectionate a Concern, that she prepared it for the King to settle it at his Coming over. She knew how heartily he concurred in all Designs of that Nature. Nor indeed could any thing inflame her more, than the Prospect of setting Religion forward, especially where there were Hopes of working upon Infidels.

Bishop of Sarum's Essay on the Queen.

It was some farther Glory to that Reign, that the King granted Letters Patent for settling a Pension on a Minister and Schoolmaster in *Pensilvania*, and commanded a Set or Service of Communion Plate, to be sent as his Royal Present to the Church in *New-York*.

*New Life in
her Majesties
happy Reign.*

§ 13. Upon the happy Accession of her present Majesty to the Throne, this Work of propagating the Gospel in Foreign Parts had a new Life and Vigour put into it. An Address was immediately made to her Majesty by the President, Vice-Presidents, and the rest of the Members of the Society, wherein, after “condoling
“with her Majesty for the great Loss sustained
“by the Death of the late King of glorious Memory, the Founder of this Society, they proceeded to express their great Joy and Satisfaction to see a Princess of such Illustrious Piety
“and Virtue, advanc’d to the Throne of her
“Royal Ancestors--- as well for promoting a
“glorious Reformation, and thereby an happy
“Union at home, as for propagating the Christian Faith in all her Majesties Dominions abroad. Which great Work of propagating the
“Christian Religion being that with which they
“have the Honour to be particularly entitled, they
“declare themselves deeply sensible of the Obligation they have to her Majesty, for her Princely
“ly

“ly Beneficence to it, when it was first under-
 “taken and carried on by a private Society ----
 “They profess an entire Assurance of her Zeal
 “for the Publick Good, and that they are indu-
 “ced to believe that her Majesties Government,
 “being thus founded on Religion and Justice,
 “cannot fail of a Blessing from Heaven upon
 “all her Undertakings. To which her Majesty
 was pleased to give this Gracious Answer :

*I shall be always ready to do my
 Part towards Promoting and En-
 couraging so good a Work.*

§ 14. Under this Protection and Favour of ^{Progress of}
 her most excellent Majesty, the Society went ^{this good}
 on with greater Courage and Cheerfulness, to ^{Work.}
 prosecute their laudable Designs. And to spread
 the Knowledge of their Institution and Design,
 they ordered an Abstract of their Charter to be
 drawn up and printed, with a brief Account of
 their good Intentions to answer the Trust and the
 Powers of it. They then published another
 short Paper, entituled, *The Request of the Society*
for the Propagation of the Gospel in Foreign Parts,
concerning fit Ministers to be sent abroad for that good
Purpose; wherein they take Occasion to say, That
 they

they have already not only laid the Foundation, but made considerable Progress in their pious Design: Having sent, besides Books and other Things, several Ministers of the Church of *England* to her Majesties Dominions and Colonies in the *West-Indies*. But understanding by Letters since come from thence, that there is great need of many more, to instruct the *Indians*, and such *English* as live among them, or near them, in the Principles of the Christian Religion; to administer the Word and Sacraments, and perform all such Offices as are necessary to the Support and Furtherance of the Gospel in those Parts. They therefore agreed, "That all the
 "Bishops of the Realm, who are Members of
 "the Society, should be earnestly desired to re-
 "commend it to their Arch-Deacons and their
 "Officials, that publick Notice may be given
 "in their next Arch-Diaconal Visitations, that
 "such Clergy Men as have a Mind to be em-
 "ployed in this Apostolical Work, and can
 "bring sufficient Testimonials, that they are du-
 "ly qualified for it, may give in their Names to
 "their respective Bishops, to be communicated
 "by them to the Society, in order to sending them
 "to such Places as have most Need, and where
 "they may therefore, by God's Blessing and Assi-
 "stance, do most Good. And if any shall be sent to
 "Places,

“ Places, where there is not a sufficient Maintenance already settled, the Society will take Care, that they may have not only a competent Subsistence, but all the Encouragement that is due to those who devote themselves to the Service of Almighty God and our Saviour, by propagating and promoting his Gospel in the Truth and Purity of it, according to the Doctrine, Discipline, and Worship established in the Church of *England*.

§ 15. Under this Care of recommending and encouraging fit and worthy Persons; ^{Several Missionaries} several ^{sent.} Divines and other Students offer'd their Service to the Society; and those of them who were found to have the best Characters, and the greatest Abilities, were received, and employed, and supported to their full Satisfaction. Mr. *Patrick Gourdon*, was sent a Missionary to *New-York*, with a competent Allowance of Fifty Pounds *per Annum*, or more if the Society should think fit. Mr. *John Bartow*, to *West-Chester* in the same Province, with Fifty Pound *per Annum*, and a Benevolence of Thirty Pound. Mr. *Samuel Thomas* to *South-Carolina*, with the yearly Support of Fifty Pound, with Ten Pound to be laid out in Stuffs, for the Use of the wild *Indians* in those Parts of *South-Carolina*, where the said Mr. *Thomas* was to reside, and twenty Pounds for

for his farther Encouragement. Mr. John Talbot, Rector of St. Mary's in Burlington in New-Jersey, was allowed to be an Itinerant Companion and Assistant to the Reverend Mr. George Keith, in his Mission and Travels, with an Allowance of sixty Pound *per Annum*. Mr. John Brook, was appointed to serve at Shrewsbury, Amboy, Elizabeth-Town, and Freehold in East-Jersey, and was supported by an Annual Pension of Fifty Pound. Mr. William Barclay, the Church of England Minister at Braintree in New-England, had an Annual Encouragement of Fifty Pound, and a Gratuity of Twenty five Pound for present Occasions. Mr. Henry Nichols was settled as Minister in Uplands in Pensilvania, with an Allowance of Fifty Pound *per Annum* from the Society. Mr. Thomas Crawford at Dover-Hundred in the same Province, had a like Annual Allowance of Fifty Pound, and Mr. Andrew Rudman, had a Reward given to him for the Supply of Oxford or Franckfort in the the same Country. Mr. James Honyman was sent to Rhode-Island, with the Assistance of Thirty Pound *per Annum*. Mr. William Urquhart was fix'd at Jamaica in Long-Island, with a Salary of Fifty Pound *per Annum*, and Mr. John Thomas at Hampstead in the same Island, with the same Support. The Reverend Dr. Le Jan was sent to Goose-creek in South-

South-Carolina (where Mr. Stackhouse had been before appointed and supported by the Society) with an honourable Allowance of Fifty Pounds yearly, and twenty five Pounds for his Charges in transporting himself and Family. Besides these, the Sociey have sent the Reverend Mr. Ross to New-Castle in Pensilvania, the Reverend Mr. Mackenzy to Staten-Island in New-York, and several other Missionaries. And to make them the more easie and cheerful in their Undertaking this Mission; the Society have made it a Rule and Practice, that one whole Years Salary shall be ascertained to each Missionary, (or his Assigns) living or dying; and one Moiety of it paid in Hand. And whereas the Reverend Mr. Jackson, a painful Minister in Newfound-land, had gone upon a Mission into those Parts, with a Wife and Eight Children, upon the Encouragement of a private Subscription of Fifty Pound *per Annum* for three Years; when his Time expired, and that Benefaction ceas'd, to encourage him to continue in a Place where he did great Service, the Society sent him Thirty Pounds for a present Benevolence, and ordered fifty Pounds *per Annum* to be ascertained to him for Three Years more to come. And it must be observed, that besides the stated Salaries allow'd to all our Missionaries, to encourage and assist them in their Studies,

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dies, a Present of Books, (chosen out of an approved Catalogue) to the Value of Ten Pound, was made to every one of them, for the Use of themselves and their Successors; and another Parcel of small Tracts and Papers upon Divine and Moral practical Subjects, to the Value of five Pounds, in like Manner to each of them, to be freely distributed among their People and Neighbours in those Foreign Parts; which useful Presents of Books and Papers have not been confin'd to our Missionaries only; but have been frequently given to any Ministers and Chaplains who have been going abroad, upon any other Foot, into our Factories, Colonies, or Plantations. To whom likewise, upon Occasion, some pecuniary Gifts have been seasonably presented; such as Thirty Pound for a Gratitude to Mr. Tyliard going to *Virginia*: Twenty Pound to Mr. Eburne a Minister of the Isle of *Shoals*. Twenty Pound to Mr. Macqueen, for his Encouragement in his Voyage to *Mary-Land*, going thither by the Directions of the Lord Bishop of *London*. To Mr. John Sharp Thirty Pound for his good Services in *East-Jersey*. To Mr. Robert Keith in *Mary-Land*, Ten Pound, To the Reverend Mr. Gifford and other Ministers in *Antegoa*, Twenty Pound; and several other Sums to several other Persons.

§ 16. The Society have taken Care not only for the present Subsistence, and continued Support of their Missionaries; but especially for their pious and sober Deportment in their respective Stations abroad. And therefore they not only required the strictest Testimonials of their Age, Condition, Temper, Prudence, Learning, Sobriety, Piety, &c. according to a Form prescribed; and sent a solemn Request to all Bishops and Arch-Deacons, to recommend none but such as were duly qualified; but they likewise drew up a Paper of Instructions for the Clergy employed by the Society for the Propagation of the Gospel in Foreign Parts: Wherein they give them proper Rules of Behaviour. I. Upon their Admission by the Society. II. Upon their going on Board the Ship design'd for their Passage. III. Upon their Arrival in the Country whither they shall be sent. First, With Respect to themselves. Secondly, With Respect to their Parochial Cure. And Thirdly, With Respect to the Society: with a Scheme or Method of keeping, I. A Notitia Parochialis to be made by each Minister soon after his Acquaintance with his People, and kept by him for his own Ease and Comfort, as well as the Benefit of his Parishioners. II. Notitia Parochialis; or an Account to be sent home every six Months to the Society by each Minister, concerning the Spiritual State of their respective Parishes. The

Care for
their good
Behaviour.

Society have called for successive Accounts of their Missionaries conforming themselves to these *Instructions*: and whenever they hear of any Misdemeanour or shameful Negligence in their Mission, they express their Displeasure, and withdraw their Bounty. As for Instance: When Information was brought over, that Mr. *H.* sent to *Long-Island* in the Government of *New-York*, had been guilty of some Scandals and Offences in those Parts; the Society ordered that the said Mr. *H.* should be forthwith discharged of any Dependance or Allowance from the Society. But when by Report made by the Governour himself, the Honourable Lord *Cornbury*, he had cleared himself of those malicious Aspersions formerly cast upon him; he was again received and supported.

*Extensive
Charity.*

§ 17. The Society have taken farther Care to extend their Charity and Bounty to all proper Objects, and upon all suitable Occasions, that might any Way contribute to their general Design. They have sent Tokens of their Respect to the *Dutch* Ministers of *Albany*, to encourage them in their Services among the *Indians*. They have established a Catechist at *New-York*, for the Benefit of Converts and Novices in the Christian Religion. They have allowed a Salary to Mr. *Cleator* a School-Master at *Rye*, in the

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the Province of *New-York*. They have born the Charges of a Royal Patent for a Minister and School-Master at *Philadelphia* in *Pensilvania*, and have supplied the first School-Master there with Books and Money. They have allowed fifteen Pound to the Minister and Church-Wardens of *New-Port* in *Rode-Island*, towards Furnishing and Adorning their Church with a Chalice, Patten, Cloth for Pulpit and Communion Table, and other Ornaments. They have sent a certain Number of *Greek* Testaments and Liturgies to the Reverend Mr. *Urmston* at *Moscow*, for the Use of the Inhabitants; and many *English* practical Books for the Youth and Servants of that Factory: As also Bibles, Common-Prayer Books, and other Benefactions, as more largely appears upon the Register of the Society. This continual Bounty has had very good Effects abroad, by influencing and exciting the Governours and Inhabitants to build several new Churches, to erect Houses, to allot Glebes, and to assign (in Part at least) a settled Maintenance for their Ministers; and even to convert some of the Meeting-Houses of Quakers, and other Sectaries, into Places of Worship according to the Church of *England*. And several Addressses, Letters, and other Applications, have been made, and sent, from some of the Magistrates and chief Inhabitants

tants of the Plantations to our Society, for their Advice and Assistance in propagating Religion amongst them; to which the Society have made proper and suitable Returns.

Care of the
Native Indi-
ans.

Octob. 25.
1700.

§ 18. Nor hath the Society been unmindful of using their utmost Endeavours for propagating the Gospel among the Heathen *Indians* and Slaves in and near our several Plantations. They received with great Satisfaction a Letter from the Lords Commissioners of Trade and Plantations, directed to the Lord Arch-Bishop of Canterbury, signifying, "That the Earl of Bellamont had several Times represented to them, the great Want of some Ministers of the Church of *England*, to instruct the five Nations of *Indians* on the Frontiers of *New-York*, and prevent their being practis'd upon by *French* Priests and Jesuits, who were conversant among them, and very industrious in perswading them, by Pretences of Religion, to espouse the *French* Interest. Whereupon they (the Lords Commissioners) had represented to their Excellencies the Lords Justices their humble Opinion, That if a Fund could be found for the Maintenance of such Ministers, they might be of very great Use and Service, as well for the Propagation of the Reformed Religion, as for improving the Interest of *England*. At the same Time the Lords

Com-

Commissioners imparted to his Grace, and to the Lord Bishop of *London*, some further Advice upon the same Subject, which they had more lately received from the Earl of *Bellamont*; in particular this remarkable Extract of what was said by one in the Name of the rest of the *Sachems* of the *praying Indians* of *Canada*, (*viz. such as have been converted to some Sort of Profession of Christianity*) to the Commissioners for the Indian Affairs in *Albany*, June 28. 1700 ---- says he,

“ We are now come to Trade; and not to speak
 “ of Religion. Only thus much I must say,
 “ all the while I was here, before I went to *Ca-*
 “ *nada*, I never heard any Thing talkt of Reli-
 “ gion, or the least mention made of conver-
 “ ting us to the Christian Faith. And we shall
 “ be glad to hear, if at last you are so piously
 “ inclined to take some Pains to instruct your
 “ *Indians* in the Christian Religion. I will not
 “ say but it may induce some to return to their
 “ Native Country. I wish it had been done
 “ sooner, that you had had Ministers to instruct
 “ your *Indians* in the Christian Faith, &c. This
 Representation was humbly laid before the
 Queen in Council; from whence his Grace
 the Arch-Bishop of *Canterbury* reported this
 Order.

*At the Court at St. James's the Third
Day of April 1700. Present the
Queen's Most Excellent Majesty in
Council.*

“ **U** P O N reading this Day at the Board
“ a Representation from the Lords Com-
“ missioners of Trade and Plantations, dated the
“ second of this Month, relating to her Majesty's
“ Province of *New-York* in *America*, setting
“ forth, among other Things, that as to the Five
“ Nations of *Indians* bordering upon *New-York*,
“ lest the Intrigues of the *French* of *Canada*, and
“ the Influence their Priests, who frequently
“ converse and sometimes inhabit with those
“ *Indians*, should debauch them from her Ma-
“ jesty's Allegiance, their Lordships are hum-
“ bly of Opinion, that besides the usual Method
“ of engaging the said *Indians* by Presents, ano-
“ ther Means to prevent the Influence of the
“ *French* Missionaries upon them, and thereby
“ more effectually to secure their Fidelity, would
“ be, that two Protestant Ministers be appointed,
“ with a competent Allowance, to dwell amongst
“ them, in order to instruct them in the true
“ Reli-

“Religion, and confirm them in their Duty
 “to her Majesty. It is ordered by her Ma-
 “jesty in Council, That it be as it is hereby
 “referred to his Grace the Lord Arch-Bishop of
 “*Canterbury*, to take such Care therein as may
 “most effectually answer this Service.

Upon communicating this Order to the So-
 ciety, it was immediately agreed, that it should
 be referred to a Committe, to endeavour to find
 two such Ministers as should be proper to an-
 swer her Majesty's most gracious Resolutions
 declar'd in the said Order of Council. Accord-
 ingly the Committe made a Proposal to Mr.
Samuel Thomas, one of their Missionaries in
South-Carolina, and to Mr. *Dellius*, resident at *Al-*
bany, to take an Expedition among the five Na-
 tions of the *Indians*, in order to the more effectual
 Conversion of them: But the latter insisted
 upon such Demands as were not within the
 Powers of the Society to grant: And the for-
 mer did accept the Mission, and proceeded in it
 as far as *Carolina*, but found there that the *Yam-*
monsea Indians, to whom he was design'd, were
 in no manner of Disposition to receive him:
 and therefore he stopt there, and sent this Ex-
 cuse *January 20. 1702. viz. The Yammousea Indi-*
ans have lately been engaged in a War with the
Spaniards, and are in so much Danger of an In-
 G vasion

vasion by the *Spanish*, that they are not at Leisure to attend to Instruction, nor is it safe to venture among them; And the Reverend Mr. *Marston* confirm'd the Reason in a Letter from *Charles-Town* in *Carolina*, February 2. 1702. Captain *How* and Governour *Moor* have agreed to entertain Mr. *Thomas* at *Gooscreek*: His going among the *Yammonsees*, according to his Mission, is not judged here as yet safe: being they revolted to us from the *Spaniards*, because they would not be Christians; and if we require it of them, it's fear'd they will return again to the *Spaniards*. Notwithstanding this Discouragement, the Reverend Mr. *Thoroughgood Moor*, a Divine of good Learning, Zeal, and Prudence, offer'd to undergo that difficult Mission among the *Indians* of the Five Nations, and accepted of an hundred Pound *per Annum* for his Support in that Service, and the Society promis'd to allow one hundred Pound more yearly to any fit Person who should accompany the said Mr. *Moor* in this creditable Mission, and to allow a farther Sum to each of them for Utensils and other Necessaries to carry with them.

The Society received many other Advices of the good Disposition of the *Indians* towards receiving the Christian Faith; as from the Reverend Mr. *John Talbot* at *New-York* November 24. 1702. says

says he, We find a great Ripeness and Inclination amongst all Sorts of People to embrace the Gospel; even the *Indians* themselves have promis'd Obedience to the Holy Faith, as appears by a Conference that my Lord *Cornbury* has had with them at *Albany*; five of their Sachems or Kings told him, They were glad to hear, that the Sun shined in *England* again since King *William's* Death: They did admire at first, what should come to us that we should have a *Squa Sachem*, i. e. a Woman King; but they hoped she would be a good Mother, and send them some to teach them Religion, and establish Traffick amongst them, &c.

In the mean time, the Society received a Memorial from *Robert Levingston* Esquire, Secretary for the *Indian* Affairs in her Majesty's Province of *New-York*, shewing, " That the *Indians* " of that Province had received such Impressi- " ons of the Christian Religion, as to be urgent " in all their Propositions and other Conferen- " ces with the Governours, to have Ministers " among them, to instruct them in the Christi- " an Faith. That the *French* Jesuits were by all " Arts and Terrors endeavouring to make Pro- " selytes of them; and had drawn over a con- " siderable Number of them to *Canada*, and had " planted them there in two Castles near to

“ *Mount-Royal*, where they had Priests to instruct
 “ them, Land to plant, and Soldiers to protect
 “ them in Time of War. That the Honour
 “ and Advantage of redeeming the poor *Indians*
 “ from this Slavery to the Popish Priests, and
 “ of instructing them in the plain and true Prin-
 “ ciples of Christianity, would be very great,
 “ and most effectually tend to the Glory of God,
 “ and the Peace, Trade and Credit of the *En-*
 “ *glish* in those Parts: That the Ways and Means
 “ conducing hereunto would be to send Prote-
 “ stant Ministers among those *Indian Nations*,
 “ who, after they had attained to some Perfecti-
 “ on of the Language, by the Help of Interpre-
 “ ters, might reside at the respective Castles of
 “ the said Nations, and attend the Work of their
 “ Conversion: That each Minister should have
 “ two Youths in Attendance upon him, who
 “ would soonet attain the Language, and go on
 “ Messages, &c. That there might be a Christian
 “ Chapple, and a House built a little without
 “ each Castle, for the Minister to be private and
 “ safe from the Insolencies and Noise of the
 “ *Indians*: And that each Minister should be
 “ furnisht with some cheap Toys, to give to the
 “ *Indians*, and so engage their Affections, as was
 “ the Custom of the *French Jesuits* among them,
 “ &c. This Memorial was read, and well con-
 * sidered.

sidered by the Society; and the Writer of it himself soon after attended, and gave the Society a farther Account of the State of the *Indians* in those Parts.

And because Mr. *Levingston* had farther represented, "That the *Dutch* Ministers who had
 "been at *Albany* from Time to Time, particu-
 "larly Mr. *Dellius*, and now Mr. *Lydius*, as also
 "Mr. *Freeman* at *Shinnerlady*, had taken great
 "Pains with the *Mohog Indians*, and with the
 "Help of Interpreters had translated several
 "Prayers, Psalms, the Creed, Ten Command-
 "ments, and some Chapters of the New-Testa-
 "ment, into the *Indian* Language, and had taught
 "them so far, that they were admitted to parti-
 "cipate of both Sacraments, &c. Therefore
 the Society sent an honourable Gratuity to
 Mr. *Lydius*, the *Dutch* Minister in *Albany*, in Con-
 sideration of his promoting the Christian Reli-
 gion among the *Indians* of the five Nations bor-
 dering on *New-York*, with a Letter from the Se-
 cretary to acquaint him, how sensible the So-
 ciety was of his good Services to the Christian
 Church, and how desirous he should continue
 his Endeavours for the farther Propagation of the
 Gospel among them. To which Mr. *Lydius*
 made a civil and grateful Answer, "Accepting
 "and acknowledging the Favour of the Society,
 "and

“and imputing his Success to the Blessing of
 “the most merciful God; and as a Testimony
 “of their poor Endeavours, he mentions all
 “the Forms and Services which they had made
 “and put in Practice for the better instructing
 “of those new Converts, viz. A Form of Con-
 “fession of Christian Faith: A Form of Baptism
 “for those of Age, and for Children: A Form
 “of Marriage: An Exposition on the Command-
 “ments by way of Question and Answer: A
 “proper Sermon before Receiving of the
 “Lord’s-Supper, on *Psalms*. 15. 1, 2. With Pray-
 “ers before and after Sermons. He promises
 “to communicate all these to Mr. *Moor*, the So-
 “ciety’s Missionary, and to assist him in all Ser-
 “vices as far as he is capable, &c.

And Mr. *Dellius*, who had lately returned to
 the *Hague*, acquainted the Society with the Mis-
 fortune of losing an *Indian* Dictionary which he
 had compos’d, with his Library, and other Goods,
 at Sea; and instead of that and other Copies, he
 sends over many Cases of Conscience, which
 the *Canada* Missionaries use among the *Iroquois*,
 which is the general Name of the Five Nations,
 as he copied them from the Original, which
 fell into his Hands. He had also their *Indian*
Catechism in 25 Chapters in *French*, *Latin*, and
Indian, wherein he found very enormous and
 ri-

ridiculous Instructions --- whereby the Society might have some Idea of the pretended Conversion of the Jesuits. In the mean time he prays God to bless the Illustrious Society in their Undertaking of the true Conversion of those Barbarians, to the End that both Church and State may reap the Advantage of it. And among other Calls and Admonitions to attempt the Conversion of the *Indians*, Colonel *Dudley*, Governour of her Majesty's Province of the *Masachusetts-Bay*, commonly called *New-England*, in a Letter directed to the Lords Commissioners for Trade and Plantations, dated 13. *July* 1704, (an Extract whereof was communicated to the Society) was pleased to observe, " That it had
 " been the Usage of that Province once in a
 " few Years to conciliate their Friendship with
 " the *Maquaws* and five Nations; and he had
 " written to my Lord *Cornbury* to advise therein;
 " and had accordingly provided for the Charge
 " of Commissioners, and a Present of about
 " five hundred Pounds, which was necessary to
 " keep them steady --- and yet at last he doubts
 " we shall lose them, if we have not Ministers
 " amongst them to defeat the *French* Missiona-
 " ries, to whom they are infinitely bigotted.

§ 19. Upon these many importunate Calls, the Reverend Mr. *Moor* set out upon his inten-
 ded ^{Mr. Moor sent to the Indians.}

ded Mission, with a firm Courage and Resolution to answer the excellent Designs of the Society; and when he came to *New-York*, he received all possible Countenance and Favour from the Governour the Lord *Cornbury*. But indeed the Clergy of that Province were sensible of the little Hopes of doing any good among the *Native Indians*, and therefore in a Letter to the Honourable Society dated at *New-York*, *October 17. 1704.* they took Occasion to say, that "It is most true, the converting Heathens is a Work laudable, Honourable and Glorious; and they doubt not but God will prosper it in the Hands of their good Brother Mr. *Thoroughgood Moor*, whom they had sent out worthy of the Gospel of Christ --- but after all, with Submission, they humbly supplicate, that the Children first be satisfied, and the lost Sheep recovered, who have gone astray among Hereticks and Quakers, who have denied the Faith, and are worse than Infidels and *Indians* that never knew it. ---- And immediately after the Reverend Mr. *John Talbot*, in a Letter to Mr. *George Keith* from *New-York*, gives great Commendations of Mr. *Moor*, lately come among them, but, says he, "I am sorry, he is to go so far off as the *Mohocks*. God knows whether we shall see him again. I had the same Call, and

“ and had gone to the same Place ; but when I
 “ saw so many People of my own Nation and
 “ Tongue, I soon resolved, by God's Grace,
 “ to seek them in the first Place, &c --- And the
 Reverend Mr. *Urquhart*, another of our Missi-
 onaries in that Province, did further let the So-
 ciety know, that he was inform'd, That Mr.
Moor and his Assistant dared not to venture so far
 as their Mission led them, *i. e.* to the *praying In-*
*di*ans, who were so much engaged to the *French*
 Interest, that they were our Enemies as much as
 they could without an open Breach.

However Mr. *Moor*, with indefatigable Zeal,
 made the best Attempts he could upon begin-
 ning and carrying on this great Work ; and gave
 the Society an Account from *Albany*, dated *March 8.*
1704. That soon after his Arrival at that frontier
 Town, 50 Miles from the *Mohocks*, a *Mohock Indian*
 and his *Squa* being in Town, and hearing of him
 and his Design, came and thus address'd him, *Father,*
We are come to express our Joy at your safe Arrival,
and that you have escap'd the Dangers of a dreadful
Sea, which you have cross'd, I hear, to instruct us in Re-
ligion. It only grieves us, that you are come in Time
of War, when it is uncertain whether you will live or
die with us. That after this, one of the *Sachems*,
 and three more *Indians*, came to him, and spake
 to this Effect : *Father, We are come to express our*
great Satisfaction, that God has been so propitious to

us, as to send you to open our Eyes, which have been hitherto shut. Another Woman came to him, and among other Congratulatory Expressions, said, May God support your Shoulders under so great a Weight; and may you dispel that Darkness which still overspreads us. He told them in Return, That nothing should be wanting on his Part, and that he would devote himself to their Good, and that he only staid at *Albany* to learn their Language in order to it. He did not then make any publick Proposition to them, but design'd to lay hold on the first Opportunity, that the Weather would give him, of doing it at their Castle. Being too long detained by the Fall of Snow, he sent his Message with a Belt of *Indian Money* by three of their own Country-men, with a Promise of taking the first Opportunity of coming himself to see them. Which Promise, he did soon after perform with great Difficulty; and being courteously received, one of the *Sachems* told him, That they had received his Message, but it was but lately, and not having consulted with the other Castle (which was about twelve Miles distant) they could give no Answer to it now, but they would consult with them the first Opportunity, and then send their Answer. Mr. Moor thought himself somewhat disappointed, and was afraid their Delay was an artificial Excuse:

cuse: However, he told them, he would wait for their Answer, and so return'd to Albany, where, in a little Time, one of those Mohocks came with this Answer: *The Visit you made us, and the Design of it, was very welcome; for which we return you our Thanks. We have always lived in great Friendship with our Brethren of this Province, but we have been all along in such Darkness, and our Eyes so cover'd, that we have not known what will become of our Souls after Death. We saw some time ago a Light arising in Canada, which drew many of our Nation thither, and which was the Cause of our desiring Ministers. We cannot but rejoice, that God should be so good to us, as to make us this Offer; but it grieves us that the rest of our Brethren, the other four Nations, are like to have no such Blessing. They have often asked us, what was the Meaning of a Bell which we have, which our Fathers told us, we must Ring to call us together to our Devotions; but if they were so inquisitive about that, What will they think when they see here a House and a Church built? Therefore it is necessary we first acquaint them (for we are all but one House) and then we will give you a positive Answer. Mr. Moor found himself again disappointed, and thought he had new Matter for Suspicion of them: However he judg'd it to be advisable to make this Return to the Sachem who brought this Message. Child, I have considered your Answer,*

and am sorry it is not more full and satisfactory. As to what you say about consulting with the other Nations, I will believe, they will rather rejoice at your Happiness, than have any Suspicions about it: Especially when they are told, that there is another Minister daily expected for the Oncydes, and one for every other Nation, as soon as proper and willing Persons can be found; but I will stay for your Answer with the greatest Patience. When after long Expectance, he could obtain no Manner of Answer, he retired back to New-York, and sent the Society his Reasons for desisting from that Enterprize at present, viz. "That he had been at Albany near a twelve Month, and had used all the Means he could think of, in order to get the good Will of the Indians; till their unreasonable Delays and frivolous Excuses for not giving him any final Answer, with some other Circumstances, were a sufficient Indication of their Resolution never to accept him. And therefore expecting either no Answer at all, or at last a positive Denial from them; He thought it better to leave them, and not to give them the Honour of refusing the Queen's Royal Favour, and his Offer to them. He begins to think, that Missions to the Indians are not of that Consequence as the Society may think, and as he himself once expected; but he is
"now

“ now sensible of the contrary, for these Reasons :

“ I. Because our own People have as much Need,
 “ and a more just Right to our Care, and call
 “ for more Missionaries than our Society is able
 “ to send. II. Because to begin with the *Indians*
 “ is preposterous ; for it is from the Behaviour of
 “ the Christians here, that they have had, and
 “ still have, their Notions of Christianity, which,
 “ God knows, hath been generally such, that it
 “ hath made the *Indians* to hate our Religion.
 “ III. The *Indians* are daily wasting away, and in
 “ forty Years it seems probable that there will
 “ scarce be an *Indian* to be seen in all the *English*
 “ Parts of *America*. In the mean Time the
 “ Christians selling the *Indians* so much Rum, is
 “ a sufficient Bar, if there were no other, against
 “ their embracing Christianity.

But after all these Discouragements, Mr. Moor
 has not altogether desisted from this Attempt
 (tho' attended with inexpressible Difficulty) of
 converting the *Indians*: he is employing his La-
 bours in the Church of *Burlington* in *New-York*,
 and there waits for the Commands of the Socie-
 ty. And the Honourable the Lord Cornbury,
 Governour of that Province, has been pleased to
 inform the Society, by Letter dated from *New-*
York November 22. 1705. that they need not al-
 together despair of Success; that next Summer,
 God

God willing, he intends to go to *Albany*, and to know of the *Indians*, the Reasons of their not behaving themselves better, since they had so often desired a Minister to be sent among them; and his Lordship will see, if he can find a Way to make Mr. *Moor* easier there, than he has been, adding the Testimony of him, that *He is a very good Man*. Though after all, we doubt there are insuperable Difficulties, at least for the present. An eminent Citizen of *London*, well acquainted with the State of those Foreign Parts, has lately informed the Society, that "After all, there are
 "a great many Obstacles to the Conversion of
 "the *Indians* bordering on our Plantations: They
 "are educated in great Prejudices to our Religion,
 "on, by the unjust Encroachment of the *English*
 "upon their Lands; and do not stick to say,
 "that *They can't believe, that we wish them a Place*
 "*in Heaven, when we deny them a Place upon Earth.*
 "The Government ought to prevent this too
 "just Reproach. Besides, those near to *New-*
 "*England* are the most cruel and barbarous of
 "all the savage Nations, and have destroyed all
 "their innocent Neighbours. They are al-
 "ways unfixed, either rambling for several
 "Months together, or hunting, or upon War-
 "like Expeditions, and at their Return to the
 "Villages, they have generally unlearned all
 "their

" their former Instructions; and it is impossible
 " for any Minister to accompany them in their
 " Ramble of three or four hundred Leagues at
 " a Time. But that which I apprehend to be
 " of worse Consequence to their Conversion,
 " and engaging in the *English* Interest, is, the
 " Treatie which I understand is lately conclu-
 " ded with them, wherein a Neutrality is
 " allowed them in this present War. This
 " will give an Opportunity to the *Canada In-*
 " *dians* to surround the *English* Colonies, and
 " make all Correspondence with and Passage
 " to the *Iroquois Indians* very difficult and
 " unsafe. Besides, if the usual Presents are not
 " continued, they'll not be prevailed with to
 " attend to any Instructions from our Ministers,
 " but will rather fall off to the *French*, if they can
 " get any Thing by it, &c. Indeed the Artifices
 of the *French Jesuits* do very much obstruct our
 Propagation of the Gospel among those poor
 Souls, as was thus represented to us by Mr.
Dellius --- " It is the common Opinion, that the
 " Jesuits debauch the *Iroquois* (which is the com-
 " mon Name of the five Nations) from their
 " Fidelity to the Crown of *England*; and it is
 " natural to them to turn every Stone to that
 " Purpose. Indeed all the Evils that the *English*
 " Colonies have undergone during the last War,
 " have

" have been occasioned by the *Indians*, that is to
 " say, the debauched *Indians*, of whom they are
 " absolutely Masters: and the Intrigues which
 " that Order has used, and of which I have seen
 " little Memoirs, are almost incredible; and it is
 " very much to be feared that they will still
 " win upon them daily: For among the five Na-
 " tions there is a great Number of *French* that
 " are incorporated by Adoption into their Tribes,
 " and as such they ostentatiously assume *Iroquois*
 " or *Indian* Names; and the poor silly *Indians*
 " considering them as Persons of their own
 " Blood, do entirely confide in them, and ad-
 " mit them into their Councils; from whence
 " you may judge what fine Work the Jesuits
 " make with their Affairs, &c. Let it be only
 " added what one of the chief Inhabitants in *New-*
 " *York* has lately written over to the Society upon
 " this Head --- " In my Opinion, the Matter of
 " converting the *Indians* is too heavy for the So-
 " ciety to meddle with at present, and would
 " properly lie as a Burden upon the Crown, to
 " be defrayed out of the Revenue here, for their
 " being brought over to our holy Faith, will
 " at the same Time secure them in their Fidelity
 " to the Government --- Those who are sent
 " over on that Errand must be such as can en-
 " dure Hardships, and are able and willing to
 " live

live with the *Indians* in their own Country, and according to their Way and Manner, which is the Method the *French* take.

§ 20. In the mean Time, the good Reputation of these Designs of the Society reach'd over ^{Like Endeavours in New-England.} to *New-England*, and encouraged some Gentlemen and chief Traders in that Province to follow the laudable Example, and to form themselves into a Society for the Propagation of Religion, who had soon “ A sensible Blessing of God “ upon their Consultations and Undertakings, “ whereby, among other Things, they had addressed the Remoter ungospelized Plantations, “ not only with a printed Sheet for their awakening out of their stupid Condition, but also “ with other Endeavours to get Ministers among them --- They confess themselves beholden to “ *Old-England* for the Example, which has been “ there followed in their feeble Essays, to do “ what they can for the Advancement of the “ greatest Interest. And upon the Fame of these noble Designs, the Congregational Ministers at *Boston* drew up an Account of the present State of Christianity, and of the Progress made in Evangelizing the poor Savages in that Country, written to the Honourable Sir *William Ashurst*, Governour of the Corporation for propagating the Gospel among the *Indians* in *New-England*,

England, and Parts adjacent in *America*; who with great Courtesie sent a Copy of it to our Society, dated *Boston* in *New-England* March 2. 170⁴. and signed by Increase Mather, Cotton Mather, and Nehemiah Walter.

Care of the
Negro
Slaves.

§ 21. Besides this Attempt of Converting the five Nations, the Society hath taken Care of all possible Means to instruct the few *Indians* that were disperst among the *English*, and the *Negro* Slaves, in the Principles of Christianity. For which good End they employ'd and supported Mr. *Elias Neau*, a plain zealous Lay-man at *New-York*, who had inform'd the Society by Letter dated July 10. 1703. that "There were among
" them a great Number of Slaves, called *Negroes*,
" of both Sexes and of all Ages, who were without
" God in the World, and of whose Souls there
" was no Manner of Care taken. And there-
" fore it would be worthy the Charity of this
" Corporation, to endeavour to find out some
" Methods for their Instructions, in order to
" the converting and baptizing of them, with-
" out any Way affecting the Property of their
" Masters --- That such a Harvest would be more
" plentiful than that of the *Indians* --- if some
" honest Subsistence were allow'd to any good
" Person, for undertaking the Office of a Ca-
" techist among them: And the Masters would
" send,

*

"send, or at least suffer their Slaves to be cate-
 "chiz'd every *Sunday*; and the Ministers would
 "examin, from Time to Time, what Progress
 "is made in improving and saving those poor
 "ignorant Souls --- The same Person in other
 Letters did observe, "That a great Impediment
 "to this good Design, was a vulgar Prejudice
 "in those Parts, that if the *Negroes* were bap-
 "tized, they would cease to be Slaves; tho' nei-
 "ther the Law nor the Gospel does authorize
 "any such Opinion. --- The *French* and the *Spa-*
 "niards baptize all their Slaves, without giving
 "them any temporal Liberty ----- Upon due
 Consideration had to these Reasons, the Society
 did prevail with the said Mr. *Neau*, to undertake
 that Office of a Catechist, and promised to en-
 courage him in it with a Salary of Fifty Pound
per Annum. Upon which he received a License
 from his Excellency the Lord *Cornbury*, to cate-
 chize the *Negroes* and *Indians*, and the Children
 of the Town of *York*; and left his Relati-
 on of an Elder in the *French* Church, and came
 entirely over to the Church of *England*; not up-
 on any worldly Account, but thro' a Principle
 of Conscience, and hearty Approbation of the
English Liturgy, which he had formerly learnt
 by heart in a Dungeon. ---- In the Discharge of
 this Office, Mr. *Neau* went from House to House,

in order to catechize and instruct the Negro Slaves; but finding that to be inconvenient, he prevailed with the Masters to send their Negroes every Monday, Wednesday, and Friday, at four in the Afternoon, to his House; where he made them begin with the Lord's Prayer in *English*, and then propos'd the most familiar Questions about the Nature of God and his Works; this small Beginning was to serve as an Introduction to the Creed, and so on to the Church Catechism. --- And to be the more regular in his Qualifications for this Office, he desired a License of catechizing from the Lord Bishop of *London*, who, at the Motion of the Society, was pleas'd readily to grant the same ---- He likewise desired that Application might be made to the Governor to pass an *Act of Assembly*, whereby it should be enacted, That all the Inhabitants should be obliged to permit all their Slaves to be instructed; and that their Religion should make no Alteration in their Condition. This Motion was considered by a Committee at *Paul's*, and Colonel *Nicholson* then present did observe, That there had been formerly the same vulgar Error in *Virginia*, that if the Negro Slaves were baptized, they would be thenceforth freed from their Slavery; whereupon there was a declarative Law made in that Country, that Slaves baptized should
never-

nevertheless continue bound in Service to their respective Masters as before Baptism. And therefore it might be proper to have the same common Error removed by some such Declaration in other Parts of the Plantations. The said Mr. Neau so well recommended to the Society some other Ways of making his Labours more successful, that they prepared, by Advice of one of their Members, the Draught of a *Bill to be offered in Parliament for the more effectual Conversion of the Negroes and other Servants in the Plantations* ----- And finally, to assist him in this Blessed Work, the Society instructed their Missionaries to have a special Regard to the Teaching of the poor Slaves, and most of them used their Endeavours in it; particularly the Reverend Mr. Samuel Thomas in South-Carolina did inform the Society, by Letter dated March 10. 170³/₄. That under his Encouragements about twenty Negroes had learned to read; and he was acquainting them, as he had Opportunity, with the Principles of the Christian Religion, and had lately baptized one Negro Man, and hoped, in some Time, to find more fitted for that holy Institution. The forementioned Catechist Mr. Neau, has from Time to Time inform'd the Society, of the Success of his Labours, and of the Numbers and Names of the Negroes initiated by him;

him; and the Minister of that Place, the Reverend Mr. Vesey, has given him very lately the Character "Of a constant Communicant of
 "our Church, and a most zealous and prudent
 "Servant of Christ, in proselyting the miserable
 "Negroes and Indians among them to the Christian Religion, whereby he does great Service
 "to God and his Church.

A good Influence on the Inhabitants.

§ 22. These and other pious Endeavours of the Society have, by God's Blessing, had a good Effect, by setting an Example to the Plantations themselves, and exciting them to contribute to their own Happiness. For this Zeal and Bounty of the Corporation had a sensible Influence upon the Governours and Inhabitants, and did induce them with the more Cheerfulness to build Churches, to allot Glebes, and to assign some stated Portions of Maintenance for a settled Ministry. This noble Emulation was continually kept up by Letters of the Society to the respective Governours, who were most of them very Instrumental in promoting the good Work. And whenever any Foundations of a new Church were laid or projected; the People of each District, in their solemn Vestries, did make Application to the Society for their Help and Assistance, and did never fail of all suitable Encouragement. Thus the Minister and Church-Wardens of Road-
 Island,

Island, did acquaint the Society, (September 29. 1702.) That the Place where they met to Worship, was finished on the Outside, all but the Steeple; and the Inside was pewed well, tho' not beautified; they had a Communion Table; but they wanted all Ornaments for Decency and Order; assuring the Society that whatever Favours they should please to bestow upon them, towards the perfecting of their Church, should be accepted with the humblest Gratitude, and seconded with the utmost of their own Abilities. In like Manner the Vestry of *Dover-Hundred* within *Kent County* in *Pensilvania*, did (August 30. 1703.) represent to the Bishop of *London*, the great Want of a Preacher among them, to teach and instruct the People in Matters of Religion, and their Duty towards God, &c. and that they would endeavour, according to their Abilities, to contribute towards his Maintenance; and humbly intimated their Expectations of Help and Encouragement from the Society form'd in *England* for the Propagation of Christian Religion in *America* --- Soon after, the Church-Wardens and other few Members of the Church of *England*, in the Colony of *West-Jersey*, did (September 4. 1703.) express their Design of erecting a Church at *Burlington*, for the Worship of God according to the Law establish-
ed

ed in *England*; and desire, that their Infant Church may recieve from the Society a Benefaction of Common-Prayer Books, Catechisms, Necessaries for the Communion-Table and Pulpit, &c. --- The Minister and Vestry of the Church at *Newport* in *Road-Island* did, by a Letter to the Society dated *December 23. 1703.* thank them for their grateful and acceptable Present of Furniture for their Communion-Table; professing that it was a great Joy to them, to be taken Notice of by so great a Body: They desire a Continuance of the Society's Allowance of Fifty Pounds *per Annum* to their Minister: They are building a Steeple, and are enlarging their Church by a new Gallery, and desire to be continued under the Protection of the Honourable Society. The Vestry of *Burlington* in *W. N. Jersey*, by Letters to the Society dated *April 2. 1704.* desire to adore the Goodness of God for moving the Hearts of the Lords Spiritual, Nobles, and Gentry, to enter into a *Society for Propagating the Gospel in Foreign Parts*; the Benefit of which they have already experienced, and hope further to enjoy. They have joined in a Subscription to build a Church, which, tho' not yet near finish'd, they have heard several Sermons in it; but are not able to maintain a Minister without the Assistance of the Society, whereon they beg God to shower down

down his Blessing as a Reward for their great Charity and Care for the Good of Souls. --- The Church-Wardens and Vestry of *Braintree* in *New-England*, by Letters to the Bishop of *London*, *October 19. 1704.* give their Testimonials to *Mr. George Muirson*, returning into *England* to receive Holy Orders; and complain that they are destitute of Help, and therefore beseech his Lordship to remember them who are as a Sheep without a Shepherd; and to send over their Reverend Pastor *Mr. William Barclay* to them, &c. --- The Inhabitants and Freeholders of the Town of *Rye* and *Mamaroneck*, in the Province of *New-York*, become humble Supplicants to the Lord Bishop of *London*, that *Mr. Joseph Cleator*, whose Affairs required his Attendance in *England*, might obtain such an Allowance from the Society, as with what they were able to give him might encourage his Return among them, to teach School, for the Instruction of their Children. In short, many other publick Letters were continually sent over; by which it appear'd, that the Inhabitants of *Hopewell* and *Maidenhead*, were building a Church, and desired a Minister and some Subsistence for him: That there were Churches building at *Salem*, at *Amboy*, and *Elizabeth-Town*: That the Inhabitants of *Dover-Hundred* in *Kent County* had subscribed fifty five Pounds

Seventeen Shillings in *Pensylvania* Money, towards the Maintenance of a Minister: That the Inhabitants of *North and South Appoqueniminek Creek*, were preparing to build a Church, desiring a Minister with fifty Pound *per Annum* from the Society, and hoping to add something themselves towards his Subsistence. The chief of which Inhabitants have since sent over an Address to the Lord Bishop of *London*, certifying that they have a very commodious Church already built, and that they earnestly desire a pious Minister to reside amongst them, to guide and instruct them in Religion, according to the Principles, Doctrine and Worship of the Church of *England*, for whose Encouragement they had made Subscriptions according to the best of their Abilities. That the Vestry of *St. Pauls in Chester or Uplands*, did crave Advice of the Society, concerning some Lands given to the Use of the *Swedish* Church there, and sold by some *Swedes* to a Quaker, how to recover it to the Use of their own *English* Church: They are thankful for the Society's Contribution to the Maintenance of their Minister *Mr. Nichols*; and acknowledge the great Favour of sending so good and worthy Man among them. --- That the Minister and Vestry of *Philadelphia*, could never be sufficiently thankful to Divine Providence

dence for raising up such an Honourable Society to maintain the Interests of Religion, and to engage in the great Work of promoting the Salvation of Men; and that they returned their most thankful Acknowledgements for the Society's pious Care, in sending over the Reverend Mr. *George Keith* and his Associate Mr. *John Talbot*, whose Labours and Conversation they very much commend: That the Minister and Vestry of *Chester* in *Pensylvania*, did bless God for putting it into the Hearts of so many charitable Christians to engage in the great Work of promoting the Salvation of such as were so widely removed from all Conveniencies of Divine Worship; They are thankful for their Minister, and for the Society's Support of him, and beg the Continuance of their Benevolence, &c.

To complete their Correspondence, the Society have obtained many large and good Accounts of the State of Religion in all our several Colonies and Plantations abroad, which they carefully preserve among their other Books and Papers, that by having recourse to them, they may understand the present Condition and Circumstances of every Place; and know how most effectually to answer the Wants and Occasions of them. They have the present State of *East-Jersey*, in several Letters from Colonel

Lewis Morris, with a particular Memorial written by him concerning the State of Religion in both the *East* and *West Jerseys*. The Condition of *Albany*, and of the *Indian* Borderers, in many Letters from *Mr. Dellius* a *Dutch* Minister long resident in that Town. Of *Carolina*, in several Accounts and a large Memorial from *Mr. Samuel Thomas*. Of *Virginia*, in a constant Correspondence with the late Governour Colonel *Nicholson*. Of *Mary-Land*, in some printed Memorials of *Dr. Thomas Bray*. The State of the Country of *West-Chester*, in many excellent Letters from Colonel *Caleb Heathcot*. Of the whole Province of *New-York*, in Letters from the honourable Lord *Cornbury* the Governour, and from several of our Missionaries, and from the Convocation of the Clergy assembled at *New-York*. An Account of the State of Religion within all the *English* Plantations in *North-America*, by Colonel *Dudley*, Governour of *New-England*. A large Letter about the State of Quakerism in *North-America*, by the Reverend *Mr. George Keith*, who has since publish'd his Journal of Travels in his Mission thro' most of these Parts. A humble Memorial of *Robert Livingston*, Secretary for the *Indian Affairs* in the Province of *New-York*. The State of the Church in the Province of *New-York*, humbly tendred to the most Illustrious Society

ciety for propagating the Gospel in Foreign Parts by Mr. Congreve, a Domestick of the Lord Cornbury. A true and just Account of Mr. Blair's Mission to North-Carolina --- A summary Account of the State of the Church in the Province of Pensilvania, as it was presented to a Meeting of the Clergy of the Province of New-York, New-Jersey, and Pensilvania, October 11. 1704. A Memorial relating to the Want of Ministers in Newfound-land. And many other stated Accounts and occasional Informations, that tend to a perfect Knowledge of those Foreign Parts which the Society take under their Cognisance and Care.

§ 23. To communicate their good Designs to other Protestant Nations, this Society have ^{A large Cor-} held a Correspondence with many eminent Persons and Bodies of the Reformed Churches, and have received from them a great Approbation of their good Designs, with earnest Advices and Requests, to carry on the good and glorious Work of propagating the Gospel, &c. As in Latin Letters, from the Church of St. Gall in Switzerland, assembled in Synod May 11. 1702. From a Synod of the Grisons dated June 6. 1702. congratulating their mutual Enjoyment of a Union of Faith in the Bond of Peace with the Church of England, and acquainting the Society that

that they have received the Papers and Accounts of their Institution and Designs, and have communicated them to all the Ministers in their several Churches; and have appointed select Persons to correspond with the Society, &c. From the Learned *Mr. John Leonhard*, in the Name of the Protestant *Grifons*, dated *May 17. 1703.* blessing God for the pious and Christian Zeal of the Society, and praying for Success to their Honourable Undertakings. From the same Person *October 30. 1704.* acknowledging the Receipt of Letters from the Society, and commending their glorious Endeavours for Propagation of the Gospel. From the pious *Monsieur Ostervald*, Pastor of *Newschattel*, *December 3. 1704.* returning his Thanks to the Corporation, for the Honour they had done him, in electing him a Member, and promising to promote the Designs, and pursue the Orders of the illustrious Society. --- From the Reverend Collegues *Messieurs Tronchin and Turretin*, dated *Geneva, December 19. 1704.* expressing their most hearty Thanks to the Society for the Honour done them in associating them to that Honourable Body; and assuring the Society that, in Duty and Gratitude, they will omit nothing in their Power towards the promoting those pious Designs; and taking Occasion to mention; That they had already proceeded to
ren-

render the Divine Worship in their Church, as conformable as might be to the *English* Liturgy, and will imploy their Lives to bring it nearer if possible. --- Another Letter from Monsieur *Ostervald*, dated December 3. 1704. intimating his farther Acknowledgments of being admitted of the Number of that illustrious and venerable Assembly, and declaring his most sincere and respectful Inclinations for their Church and their Society; and that as a Testimony of it, they had establish'd the ordinary Divine Service in the City of *Newschattel* upon the Pattern of the *English*. --- From Mr. *John Jacob Scherer*, dated at *St. Gallen*, December 16. 1704. expressing himself full of Zeal and Readiness to give the Society any Satisfaction, and referring to what he had written to the Reverend Dr. *Woodward* for his present Labours in this Kind of Study. --- With several other Letters from the Reverend Mr. *John Leonhard* Minister of the Gospel at *Chigen* in the Town of *Sesamnie* among the *Grisons*, and the Reverend M. *Otto Grass*, Dean of the upper League in the *Grison* Churches, and again from Messieurs *Tronchin* and *Turretin* with a Copy of the Divine Service, as agreeable as may be to the *English* Liturgy now establish'd in the Churches of the *Grisons*, &c. In all which Foreign Letters, proper Answers and Replies were given
in

in the Name and by the Order of the Society,
 subscribed by the Secretary *John Chamberlayne*
 Esquire.

*Particular
 Regard to
 the Church
 of England.*

§ 24. It must be further observed, That the
 Society have taken Care to propagate Christian
 Religion according to the Purity of Faith
 and Worship profest and establish'd in the
 Church of *England*, and have consulted the Ho-
 nour and Interest of our *English* Church, by all
 the fairest and most effectual Ways and Means.
 Upon this honest View, they have taken Care
 to send no Missionaries, but such as, among o-
 ther Qualifications, have a good Attestation of
 their *Affection to the present Government, and of*
their Conformity to the Doctrine and Discipline of the
Church of England. And in their Request to
 the Bishops and Arch-Deacons, for recommen-
 ding to them fit Ministers to be sent abroad,
 they declare, that their Subsistence and Encou-
 ragement shall be given only to those who de-
 vote themselves to the Service of God, by propagating
 and promoting the Gospel in the Truth and Purity
 of it, according to the Doctrine, Discipline, and Wor-
 ship established in the Church of England. And
 among the Instructions given to their Missiona-
 ries, they do direct them that they conscientious-
 ly observe the Rule of our Liturgy in the Per-
 formance of all the Offices of their Ministry.
 That

That besides the stated Service appointed for *Sundays* and *Holy-Days*, they do, as far as they shall find it practicable, publickly read the daily Morning and Evening Service --- That they consider the Qualifications of those whom they admit to the Lord's-Supper, according to the Directions of the Rubricks in our Liturgy --- That they explain the Church Catechism in the most easie and familiar Manner --- That they frequently visit their respective Parishioners, those of our own Communion, to keep them steady in the Profession and Practice of Religion, as taught in the Church of *England*. Those that oppose us, or dissent from us, to convince and reclaim them *with a Spirit of Meekness and Gentleness*. And to encourage the *English* Decency and Order in the several Plantation Churches, the Society have expended above two hundred and fifty Pounds, in large Bibles and Folio Common-Prayer Books, for publick Use and Service; and more than two hundred Pounds, in small Common-Prayer Books, Catechisms, and Expositions, to be distributed *gratis* among the People: And for an Example, to furnish the Churches with suitable Ornaments, they have sent over two distinct Services of Communion Cups and Patens in Silver, with

Pulpit Cloths and Cushions, and Carpets and Linen for the Communion-Table.

*Want of a
Suffragan
Bishop.*

§ 25. They have been likewise careful of recommending the Discipline of the Church of England, as far as the Constitution of those Countries will possibly admit. The Want of a Bishop or Suffragan in those Parts was often complained of in Letters and Reports from thence, and was therefore considered in several Committees: And a Committee was at last appointed to prepare a State of this Matter, in order to be offered to the Consideration of the Attorney General, or others of the Queen's Council learned in the Law. Which State was accordingly prepared, and called, *The Case of Suffragan Bishops for Foreign Parts briefly proposed*, in several Observations and Queries. And this Matter has been carried as far as the Difficulties in it would hitherto allow, and is under such farther Solicitation and Advances, that we hope shortly to see a happy Success of it. In the mean time, all young Students in those Parts, who desire Episcopal Ordination, are invited into England, and their Expences of coming and returning are to be defray'd by the Society, in pursuance of an Order made to that Effect. And the Form of a Letter was prepared, and allow'd to be sent to the Governour of New-England, and one of like

Im-

Importance to the Episcopal Clergy in those Parts, encouraging the sending over hither such young Students as are inclinable to be ordained, and to embrace the Mission.

§ 26. If any Attempts be made in any of our Plantations, that are prejudicial to the Rights and Liberties of the Church and Clergy in those Parts; The Society do so far take Notice of them, as to withdraw their Assistance of sending, or maintaining Missionaries in any such Province, till the Injury be removed or repair'd. Hence a Committee at St. Paul's, took lately into their Consideration a certain Clause in a late Act of General Assembly in South-Carolina, November 4. 1704. Entituled, *An Act for the Establishment of Religious Worship, &c.* importing that the Rectors or Ministers shall be removeable by Authority of certain Lay-Commissioners, or the major Part of them, upon Complaint of their Irregularity or Indiscretion, made by such a Part of the Inhabitants: When they had deliberately considered this Branch of the Act, they came to this Opinion, "That by Virtue hereof, the
 "Ministers in South-Carolina will be too much
 "subjected to the Pleasure of the People; and
 "therefore they agree to recommend this Matter to the Wisdom of the Lord Arch-Bishop of
 "Canterbury and Bishop of London, to take such

Care of Discipline.

“Care therein as they shall think proper. This Opinion was confirmed by the unanimous Judgment of the Society at their next Meeting, who resolved to send or support no Missionaries within that Province, till the said Act or that Clause of it was annulled. But because Mr. *Thomas* and other Missionaries attending the Society had been before appointed for that Place, it was therefore referr'd to a Committee, whether they should be stopt in their intended Voyage, by detaining the Society's Allowance to them; or whether they should proceed on the Society's Account. And accordingly a Committee came to this Opinion, That it may be very prejudicial to the Ministers that are appointed to *South-Carolina*, to put a Stop to the sending them over to those Parts, by Reason that all of them have already received half a Year's advanced Allowance from the Society, together with their respective Shares of Books, and have taken their Passages for the said Country, and put their Effects on Board, and one of them was actually gone away; but that the said Missionaries should not be allowed to continue in their said Missions any longer than during the Space of one whole Year after their Arrival in *South-Carolina*, unless the Clauses in the said Act of Assembly, excepted against by the Society, be rescinded, and

and the Matter be put into an Ecclesiastical Method. And they farther agreed, That each of the Missionaries appointed to *South-Carolina*, shall have Copies of all the Resolutions relating to the said Act of Assembly, &c. signed by the Secretary. While this Affair was upon the Thoughts of the Society, who confirmed the Opinions of the Committee, they were relieved from all farther Concern in it, by its coming under the Cognisance of the Right Honourable the House of Lords, by Means of a Petition of *Joseph Boone* Merchant, on behalf of himself and many other Inhabitants of the Province of *Carolina*, &c. to the Right Honourable the Lords Spiritual and Temporal in Parliament assembled, shewing among other Things, “ That the Ecclesiastical Government of the said Colony is under the Jurisdiction of the Lord Bishop of *London*: “ But the Governour and his Adherents have at last, which the said Adherents had often threatened, totally abolished it: For the said Assembly hath lately passed an Act, whereby twenty Lay-Persons therein named, are made a Corporation, for the Exercise of several exorbitant Powers, to the great Injury and Oppression of the People in general, and for the Exercise of all Ecclesiastical Jurisdiction, with absolute Power to deprive any Minister of the “ Church

“ Church of *England* of his Benefice, not only for
 “ his Immorality, but even for his Imprudence,
 “ or for innumerable Prejudices and Animosi-
 “ ties between such Minister and his Parish. And
 “ the only Church of *England* Minister, that is
 “ established in the said Colony, the Reverend
 “ Mr. *Edward Marston*, hath already been cited
 “ before their Board; which the Inhabitants of
 “ that Province take to be a high Ecclesiastical
 “ Commission Court, destructive to the very
 “ Being and Essence of the Church of *England*,
 “ and to be had in the utmost Detestation and
 “ Abhorrence by every Man that is not an Ene-
 “ my to our Constitution in Church and State.
 The House of Lords hereupon entered upon a
 particular Consideration of this Act, and came
 to the following Resolution: “ That it is the
 “ Opinion of this House, that the Act of the
 “ Assembly in *Carolina*, lately past there, and
 “ since signed and seal’d by *John Lord Granville*
 “ *Palatine* for himself, and for the Lord *Carteret*,
 “ and the Lord *Craven*, and by Sir *John Colleton*,
 “ four of the Proprietors of that Province, in or-
 “ der to the ratifying of it, Intituled, *An Act for*
 “ *the Establishment of Religious Worship in this Pro-*
 “ *vince, according to the Church of England, and*
 “ *for the erecting of Churches for the Publick Wor-*
 “ *ship of God, and also for the Maintenance of*
 “ *Mini-*

“Ministers, and the building convenient Houses for
 “them, so far forth as the same relates to the
 “establishing a Commission for the displacing
 “the Rectors or Ministers of the Churches
 “there, is not warranted by the Charter gran-
 “ted to the Proprietors of that Colony, as be-
 “ing not consonant to Reason, repugnant to the
 “Laws of this Realm, and destructive to the
 “Constitution of the Church of *England*. This
 Resolution of the House of Lords, with another
 relating to a second Act of Assembly in *Carolina*,
 was laid before her Majesty in an humble Ad-
 dress of their Lordships, to which her Majesty
 returned a most Gracious Answer; and by her
 Royal Wisdom, this Matter of Complaint was
 effectually taken away.

§ 27. To return to the Society: They have ^{Methods of} taken Care to manage the Trust committed to ^{acting.} them in the best Method and Order, that the Nature of publick Business will admit of: They have had standing Committees Meeting at least once a Week in the Chapter-House of *St. Paul's, London*, to receive any Proposals, or prepare any Matters, or to agree and report any References made to them. And the Opinion of these Committees upon any such Debates, is laid before the Society at their monthly and quarterly Meetings, in his Grace's Library at *St. Martins*
 in.

in *Westminster*. Their Annual Meeting on the third *Friday* in *February*, hath been generally held in the Vestry of *Bow-Church* in *London*; where, after the Choice of President, Vice-Presidents, Secretary, Auditors, Treasurer, &c. there has been a solemn Sermon preach'd on that Occasion, by some one Member of the Society; and has been generally publish'd at the Desire of the Society. As First, A Sermon preach'd before the Society for the Propagation of the Gospel in Foreign Parts, at their First Yearly Meeting on *Friday February 20. 170¹*. at *St. Mary-le-Bow*, by *Richard Willis*, D.D. Dean of *Lincoln*, on *Phil. 1. 27* -- *striving together for the Faith of the Gospel*. The Second Annual Sermon was preach'd in the same Church, by the Right Reverend the Lord Bishop of *Worcester*, on *Friday March 19. 170²*. And the Thanks of the Society was return'd to his Lordship, with a Desire to print the same: And tho' a Misfortune hindred for some time, the Society are still in Hopes of the Publication of it. The Third Anniversary Sermon was delivered by the Right Reverend the Bishop of *Sarum*, and at the Request of the Society, was published with the Title, "*Of the Propagation of the Gospel in Foreign Parts*. A Sermon preach'd at *St. Mary-le-Bow*, "*February 18. 170³*. before the Society incorporated for that Purpose; exhorting all Persons in
 " their

“ their Stations to assist so glorious a Design, on *Mal. 1. 11.* For from the rising of the Sun, unto the going down of the same, my Name shall be great among the Gentiles; and in every Place, Incense shall be offered unto my Name, and a pure Offering: For my Name shall be great among the Heathen, saith the Lord of Hosts. A Fourth Anniversary Sermon was preach'd, and at the Request of the Society was publish'd by the Right Reverend Father in God John Lord Bishop of Coventry and Litchfield, on Friday February 16. 1704. -- *Acts 17. 30, 31.* And the times of this Ignorance God winked at; but now commandeth all Men every where to repent: Because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained. And at the last Annual Meeting, in the Church of St. Lawrence-Jewry London, on Friday February 15. 1706. A Sermon was preach'd by the Right Reverend, the Lord Bishop of Chichester, on *Acts 16. 9.* And a Vision appear'd to Paul in the Night: There stood a Man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. All which Sermons have been printed, and in great Numbers dispers'd by the Society at their publick Expence: And it may be remembred, that before the Course of these Annual Sermons, there was a Sermon on this Subject publish'd by Dr. Tho-

mas Bray, with this Title, *Apostolick Charity*, its Nature and Excellence considered, in a Discourse upon *Dan. 12. 3.* Preach'd at *St. Paul's*, December 19. 1697. at the Ordination of some Protestant Missionaries to be sent into the Plantations. To which is prefix'd, a general View of the *English Colonies in America*, with Respect to Religion: In order to shew what Provision is wanting for the Propagation of Christianity in those Parts. With Proposals for the Encouragement and promoting of Religion and Learning in the Foreign Plantations, and to induce such of the Clergy of this Kingdom, as are Persons of Sobriety and Abilities, to accept of a Mission into those Parts. As likewise the *Means of obtaining such Parochial Libraries*, attested and commended by the Arch-Bishops and Bishops of *England and Ireland*.

*Expences of
the Society.*

§ 28. In prosecuting and supporting these Excellent Designs, the Society have been at very great Expences, the stated Salaries, and occasional Gifts and Rewards bestow'd on their respective Missionaries, have already amounted to above two thousand six hundred Pounds. The larger Bibles and Common-Prayer-Books sent over for the Use of Churches and Libraries, have exceeded the Sum of two hundred and fifty Pounds. And more than two hundred Pounds have

have been expended in smaller Common-Prayer Books and Catechisms, to be dispersed among the poorer and younger People. There have been many other particular Disbursements in passing the Charter: In printing and dispersing Copies of it: In the engraving Seals and Copper-Plates: In printing Maps and Charts for the better Knowledge of those Parts: In the Impression and Distribution of great Numbers of Sermons, Accounts, Summons, Abstracts, Orders, Instructions, and other Papers relating to the *good Work*: In maintaining a large and frequent Correspondence at home and abroad: In erecting and encouraging of Charity-Schools in some of the most populous Towns in *America*, according to the noble Examples given of late Years in *England*: In supplying some Libraries with convenient Books, and some Churches with suitable Ornaments: In employing or assisting Catechists and School-Masters to instruct the Christian Youth, and if possible to convert the adult Heathens: With many other incidental Charges unavoidable and very considerable.

§ 29. The Fund for answering these great Occasions, has been laid and supplied, by the Providence of God, in moving the Hearts of the several Members to make their own immediate Offerings, and Annual Subscriptions in Quar-

terly Payments: To invite in new Members of the fairest Reputation for Piety and Charity: To solicit the more wealthy and well disposed Citizens for their Countenance and Assistance; especially those Merchants whom God has bless'd in their trading into those Plantations: To send their Deputations into most Parts of *England*, and lodge them in the Hands of worthy Men, for taking and returning any Benefactions that shall be made by the Clergy and People in Cities, Towns, or neighbouring Parts of the Country: And to use all the other honest and modest Ways and Means of promoting the Interest of the Society, in a publick Spirit, for the publick Good. And these Endeavours have had so good an Influence on the Minds of many worthy Persons; that many Remittances of Charity have been made from a Society of the Clergy in *Devonshire*, and especially from the Gentry and others in and near *Exeter*, by the Hands of Mr. *Richard King*: From the Clergy of the Diocess of *York*, by the Countenance of the Arch-Bishop, and the Care of his Grace's Chaplain, the Reverend Dr. *Dering*: From the Gentlemen and Clergy in *Lincolnshire*, thro' the Hands of the Reverend Mr. *Adamson*, Rector of *Burton Cogles*, and Mr. *Evans*, Rector of *Uffingham*: From the Clergy and others in *Northamptonshire*,

shire, by the Hands of the Reverend Mr. Reynolds, Chancellour of the Diocess of *Peterborough*, &c. From several Divines in *Suffolk*, transmitted to the Reverend Mr. Shute: From some of the Clergy and others in *Shropshire*, returned by the Reverend Dr. *Wroe*, Warden of *Manchester College*: From Persons deputed by the Society in *Carmarthenshire* and *Pembrokeshire*, remitted by the Honourable Sir *John Philips*, &c. Many Persons have sent in their generous Contributions with a modest Concealment of their Names; as several Sums of twenty or thirty Pounds have been so delivered by the Lord Bishop of *Sarum*, by Dr. *Beveridge*, now Bishop of *St. Asaph*, by Dr. *Mapletoft*, Mr. *Torriano*, Mr. *Stubs*, Mr. Secretary *Chamberlayne*, Mr. *Bowers*, Lord Arch-Bishop of *York*, Mr. *Shute*, Mr. *Brewster*, Mr. *Gibson*, Mr. *Arthington*, Mr. *Waddington*, Colonel *Colchester*, Mr. *Meax*, as the Entries lie upon our Books. The most considerable of these Presents from unknown Hands, were the Sum of fifty Pounds, brought to the Society by the Reverend Mr. *Broughton*; one hundred Pounds by Mr. *Hoar*; one hundred and fifty Pounds by the Hands of the Reverend Mr. *Hanky* ----- as sent from Persons who desire to be conceal'd: But the greatest Benefaction of this kind was made on the 27th of March 1702. when Dr. *Mapletoft* reported,

ted, That a Person, who desired to be unknown, had sent by him a Present of one thousand Pounds, and desired it might be laid out in Lands, or Rent-Charges, or otherwise, for the Use of the Society and their Successors for ever. The Name of the Person was religiously conceal'd till after her Decease, when this Minute was enter'd upon our Register *February 1. 1705.* "Whereas
 "the Sum of one thousand Pounds was sent as a
 "Benefaction to this Society, from an unknown
 "Person, by the Hands of the Reverend Dr. *John*
 "*Mapletoft*, the said Dr. *Mapletoft* does now in-
 "form the Society, that the said unknown Per-
 "son is lately deceas'd, and that therefore he is
 "now at Liberty to impart her Name and Qua-
 "lity, which were before conceal'd by her own
 "Command: *She was Dame Jane Holman, the*
 "*Relict of Sir John Holman of Weston in North-*
 "*amptonshire, a Lady of great Humility, Piety, and*
 "*Charity.* This Sum of one thousand Pounds, with the Addition of two hundred sixty one Pounds Eleven Shillings, has been laid out in the Purchase of an Estate lying in the Parish of *Beauchamp St. Paul's in Essex*, by the faithful and generous Care of *Mr. Vigerius Edwards*, Member of this Society. Several other Persons, in divers Parts of *England*, have sent up their Benevolence to the Secretary, to the Treasurer, and

and other Members; such as the Reverend Mr. *Walker*, Rector of *Billing*, and Mr. *Blackwell*, Rector of *Brampton* in *Northamptonshire*: The Reverend Mr. *Edward Waddington*, the Honourable Colonel *Colchester*, Sir *William Drake*, Sir *Thomas Trollop*, Sir *Edward Seaward*; the Reverend Mr. *Samuel Lowe*, by the Hands of Dr. *Lilly Butler*; the Reverend Dr. *Jonathan Edwards*, by the Hands of Mr. *Stubs*; the Reverend Dr. *James*, Regius Professor of Divinity in *Cambridge*, by the Hands of Dr. *Stanhope*: The Reverend Dr. *Thorp*, Mr. *Meadows*, Mr. *Railton*, Mr. *George Crispe*, Mrs. *Stephens* of *Epsom*, Mrs. *Littleton* of *Windsor*, Mr. *Turner*, Mr. *Osburn*, the Reverend Mr. *Staino*, Mr. *Troughton*; and in particular, the Right Honourable the Earl of *Berkley*, by the Hands of Mr. *Nelson*. The Charity of contributing to these pious Uses, has been so universally Approv'd, that some devout Persons have bequeathed considerable Legacies to the Society, for carrying on the Propagation of the Gospel. On *February 18. 1703*. The Lord Bishop of *Chichester* reported, That Dr. *Eeds*, late Residentiary of *Chichester*, has given by his last Will, the Sum of two hundred and fifty Pounds to this Society. On *April 21. 1704*. The Arch-Deacon of *London* reported, That *James Clerk*, of the *Middle-Temple* Esquire, lately deceas'd, had

had given by his Will, a Benefaction of two hundred Pounds to this Society, which was received from his Brother and Executor Mr. *Henry Clerk*. And Dr. *Thomas Plume*, Arch-Deacon of *Rochester*, in his last Will and Testament proved *March 3. 1704.* gives one hundred Pounds to the Corporation for Propagating the Gospel beyond Sea, to be disposed of by them accordingly. Which laudable Examples of Piety and Charity will (it is hoped) in due Time be followed by other good Christians departing in Peace, and expecting for their Reward *the Gift of God*, Eternal Life. Nor ought we to forget what has been well meant, as well as what has been effectually done. Some considerable Quantities of Land in the Foreign Plantations have been given and assigned over to the Use and Benefit of the Society. Mr. *George Bond*, by Letter to the Secretary dated *December 12. 1702.* signified his Readiness to perform his Promise made to Colonel *Colchester*, of conveying over to the Society his Right and Title to an Estate of nine hundred and fifty Acres of Land in *Virginia*: But upon farther Enquiry the Title was found dubious, and the Matter dropt. A more effectual and acceptable Oblation was made by Mr. *Serjeant Hook*, a very useful Member of the Society, who, on *October 15. 1703.* repor-

reported, That he having made a Purchase of Three thousand seven hundred and fifty Acres of Land in *West-Jersey*, upon *Delamare* River, he had resolved to give the tenth Part of the said Land as a Glebe to the Church, &c. For which Benefaction, he received the just Thanks of the Society: And has set a very honourable Example of Devotion and Charity to the Purchasers and Proprietors of Lands in all our Foreign Plantations.

And many other of the Queen's faithful Subjects are following her Royal Example of Munificence to the New Churches founded in those Foreign Parts. In a late monthly Meeting of the Society, the Lord Bishop of *London* reported, That her Majesty, of her Princely Grace and Favour, had been pleas'd (thro' his Lordship's Hands) to allow five large Church-Bibles, Common-Prayer-Books, and Books of Homiles, as also Pulpit Cloths, Communion-Table Cloths, Silver Chalices and Patens, for each of the five Churches in the Government of *New-York*, viz. *Hampstead* and *Jamaica* in *Long-Island*, *West-chester*, *Rye*, and *Staten-Island*. So far may the Prophe-sie and the fulfilling of it be applied to the Church of Christ arising in *America*; *Kings* shall be thy nursing Fathers, and *QUEENS* thy nursing Mothers.

*Their Want
of Help and
Assistance.*

§ 30. The Subscriptions, Gifts and Legacies so made to the Society, have enabled them to expend, for the first Year, *Four Hundred Fifty Two Pounds Ten Shillings and Nine-pence*. For the second Year, *Five Hundred Seventy Five Pounds Seven Shillings and Four-pence*. For the third Year, *Eight Hundred Sixty Four Pounds Five Shillings and Two-pence*. And for the last Year, to Midsummer 1705. the Sum of *One Thousand Three Hundred Forty Three Pounds One Shilling and Nine-pence Half-penny*. And if their Abilities were equal to the pressing Occasions of Supply, they would continually send over more Missionaries, both Itinerant and Resident: They would contribute to the erecting and endowing of more Churches, and Chappels, and Schools, and Libraries; and by all possible Ways and Means would more and more promote the Glory of God, and the Good of Souls, by a vigorous Propagation of the Gospel in those Foreign Parts. And therefore we humbly desire, and earnestly entreat, and for the Sake of the Holy Jesus, whose Gospel and Work it is, we heartily implore the Aid and Assistance of all Christians, who have any Concern for Christianity. -- "This is very great Charity indeed, the greatest Charity we can show; It is Charity to the Souls of Men, to the Souls of a great many of our own People in those Countries, who by this may be

*Dr. Willis's
Sermon.
1701.*

“ be reform’d, and put in a better Way of Sal-
 “ vation, by the Use of the Means of Grace,
 “ which in many Places they very much want:
 “ But especially this may be a great Charity to
 “ the Souls of many of those poor *Natives*, who
 “ may by this be converted from that State of
 “ Barbarism and Idolatry in which they now
 “ live, and be brought into the Sheepfold of
 “ our blessed Saviour. --- We ought more par-
 “ ticularly to lay to Heart, the Case of our Plan-
 “ tations, because we receive abundance of good
 “ Things from them, and that a great Part of
 “ the Trade and Riches of our Kingdom flow
 “ into us from thence ---- This is an Argument
 “ in a particular Manner to be address’d to the
 “ Consideration of this great City, and especi-
 “ ally to those who are grown Rich by the
 “ Trade of the Plantations. --- The little Care
 “ that we have hitherto taken of the State of
 “ Religion in those Plantations continues a stand-
 “ ing Reproach both upon our Church and Na-
 “ tion. And this is what is often objected to
 “ us, by those of the Church of *Rome*. We
 “ have indeed many Things to say against their
 “ way of managing these Matters, and in Defence
 “ of our selves; but after all, I am sorry that
 “ we can’t give them the only full Answer to
 “ the Objection, which is the Denial of the Mat-

ter of Fact. --- The last Consideration I
 would propose, is this, That our Zeal for the
 Honour of our blessed Saviour, and of his Re-
 ligion, and for the propagation of it in the
 World, is the most likely Way to secure his
 Blessing both upon *Church* and *State*, and to
 secure the Continuance of the Gospel both to
 our selves and our Posterity. But if we our
 selves show that we have no *Value* for our Re-
 ligion, we shall have no Reason to wonder if
 he do think fit to take it away from us.

Bishop of Sa-
 rum's Ser-
 mon 1703.

We address our selves in the first Place, to
 this great City, and to the several Bodies in it
 that are the most concerned in those Parts, to in-
 vite them to join in this pious and charitable
 Undertaking. Shall I need to use any Arguments
 in a Matter that is so plain, and that calls so
 loudly to You? Shall I tell you, what Re-
 proaches are cast on the *Reformation*, on this
 very Account, by those of the Church of *Rome*,
 who tell us often of their numerous Missions,
 and more numerous Converts? Shall I tell
 you, what we have often heard, as a Natio-
 nal Reflection, that none of the Protestant
 Churches have been so faulty in this Respect,
 as we of this Church and Nation, while
 none had greater Advantages in well establish-
 ed and populous Colonies, and in the vast

*

Re-

“ Returns of a most advantageous Trade.--- Let
 “ not our Plantations themselves have Cause to
 “ accuse us, that while they are hard at Work
 “ for us, and while their Productions are so
 “ charged, that they have but a small Part of
 “ the Gain that is made by them, so that they
 “ are too low to contribute much this Way;
 “ yet that those among us, whose Dealings with
 “ them God has bless’d with the hundred-fold
 “ even in this World, are backward in assisting
 “ them in their spiritual Concerns, when they
 “ are beginning to offer towards it themselves,
 “ even beyond their Strength.--- Let those who
 “ have a true Zeal for the Honour of our Church,
 “ contribute to raise her Glory, which has been
 “ hitherto too little advanc’d this Way, while those
 “ who divide from us in *New-England*, seem to
 “ have provok’d us to Jealousie on this Account.
 “ -- Let not the Objections that may be made
 “ against the Thing, as if the Design were hope-
 “ less, and must be unsuccessful, shut up any
 “ Man’s Hand or his Heart. Things of this
 “ Nature must go on slowly, and meet with
 “ great Obstructions, and many Difficulties,
 “ chiefly at first, where the Work is so accepta-
 “ ble to God, and more than ordinary Blessing
 “ may be well look’d for, if we be not wanting
 “ on our Part, &c.

“ This

*Bishop of
Litchfield's
Sermon
1704.*

[94]

“ This great and difficult, but necessary Un-
“ dertaking, ought to be carried on by all ho-
“ nest Acts and Endeavours; those supernatu-
“ ral Powers which attended the first Propagati-
“ on of the Gospel have long been withdrawn,
“ and it were Presumption to look for them :
“ And therefore we must call in the best Helps
“ that humane Prudence and Industry will af-
“ ford. Every Body should assist as their Cir-
“ cumstances enable 'em, and the Multiplicity
“ of Hands help to lighten the Work. To this
“ End the late King, of Blessed Memory, Esta-
“ blished a Society with proper Powers, and
“ invited all People to help forward and pro-
“ mote the Undertaking: And the Success of it
“ has already been such, as gives reasonable
“ Hope of removing the Reproach that has so
“ long lain upon us, of neglecting the Affairs of
“ Religion in those Parts of the World. They
“ have built and endow'd Churches ; they have
“ settled Ministers in several Places, where there
“ was no such Thing as publick Worship; they
“ have appointed School-Masters for the Instru-
“ ction of Youth; and are going on to an-
“ swer the Demands and Necessities of our Co-
“ lonies, and the several Parts of them, as far as
“ the certain Fund or the casual Accessions will
“ enable 'em. -- It may be easily imagin'd how
“ great

" great the Charge must be to carry on this Bu-
 " siness in any Measure proportionable to the
 " Extent of the Province. Men of Probity
 " and competent Abilities ought to find a com-
 " fortable Subsistence when they go so far for it,
 " and have so many other Difficulties to strug-
 " gle with. And 'tis fit they should have Books
 " for their own Use, and Catechisms and Books
 " of Devotion to distribute amongst their People.
 " ----- And if it be considered, how vast a Tract
 " of Ground we have upon the Continent, and
 " how many Islands we possess with Settlements
 " of lesser Note; that some of them have no
 " Ministers at all, that none of them have so
 " many as their Occasions call for: It would
 " fright one to think, how much is to be done,
 " and how little there is to do it withall. ----
 " But God, whose Glory is so nearly concerned,
 " will not suffer it to fail for Want of Supplies:
 " He will dispose the Good and Generous to
 " turn Part of their Charities into this Channel:
 " He will inspire us all with a tender Regard
 " to the Spiritual Necessities of these poor Bre-
 " thren, by whose daily Labours, the flourish-
 " ing Condition of this Kingdom is in so great
 " a Measure supported. --- To bring all Nations
 " under the Dominion of Christ (this new dis-
 " covered World, as well as that which former-
 " ly

ly engrossed the Name) is glorious Employ-
 ment for Heroick Christians: 'Tis a Duty
 incumbent upon them, and 'tis that which God
 in his good Time will certainly bring to pass.

Bishop of
 Chichester's
 Sermon
 1705.

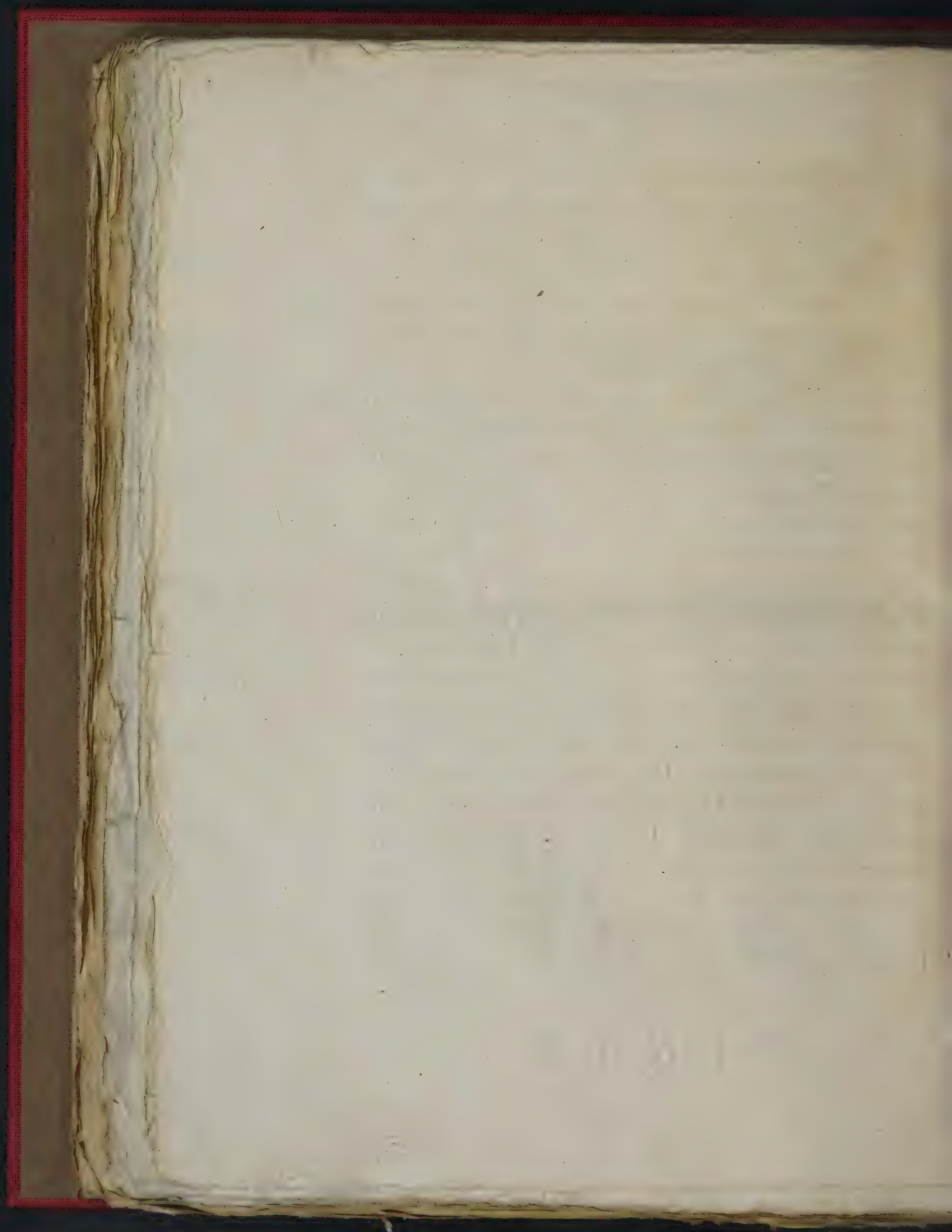
*How shall they hear without a Preacher? And
 how shall they preach except they be sent? And
 how shall they be sent, without they be sup-
 plied with what is necessary for their Subsistence and Encouragement? And how can
 our Charity be better bestow'd, than to have
 the Gentiles made obedient by Word and Deed? --
 We should add Endeavours to our Prayers,
 and do what in us lies for the accomplishing
 of so glorious an End. Time was, when the
 Inhabitants of this Island were as barbarous as
 the Indians are now: Gentiles, carried away un-
 to dumb Idols, even as they were led. And we
 might have so continued to this Day, had it not
 been for the special Favour of God, and the
 Industry of those Apostolical Persons as St.
 Paul, that travelled from Jerusalem, and round
 about unto Illyricum, unto Spain, and even to
 these British Isles, fully preached the Gospel of
 Christ. And should not we be moved by the
 like generous Compassion, and hearken unto
 those, that with the Macedonian Spirit call to
 us, Come over into the Indies, and help us.*

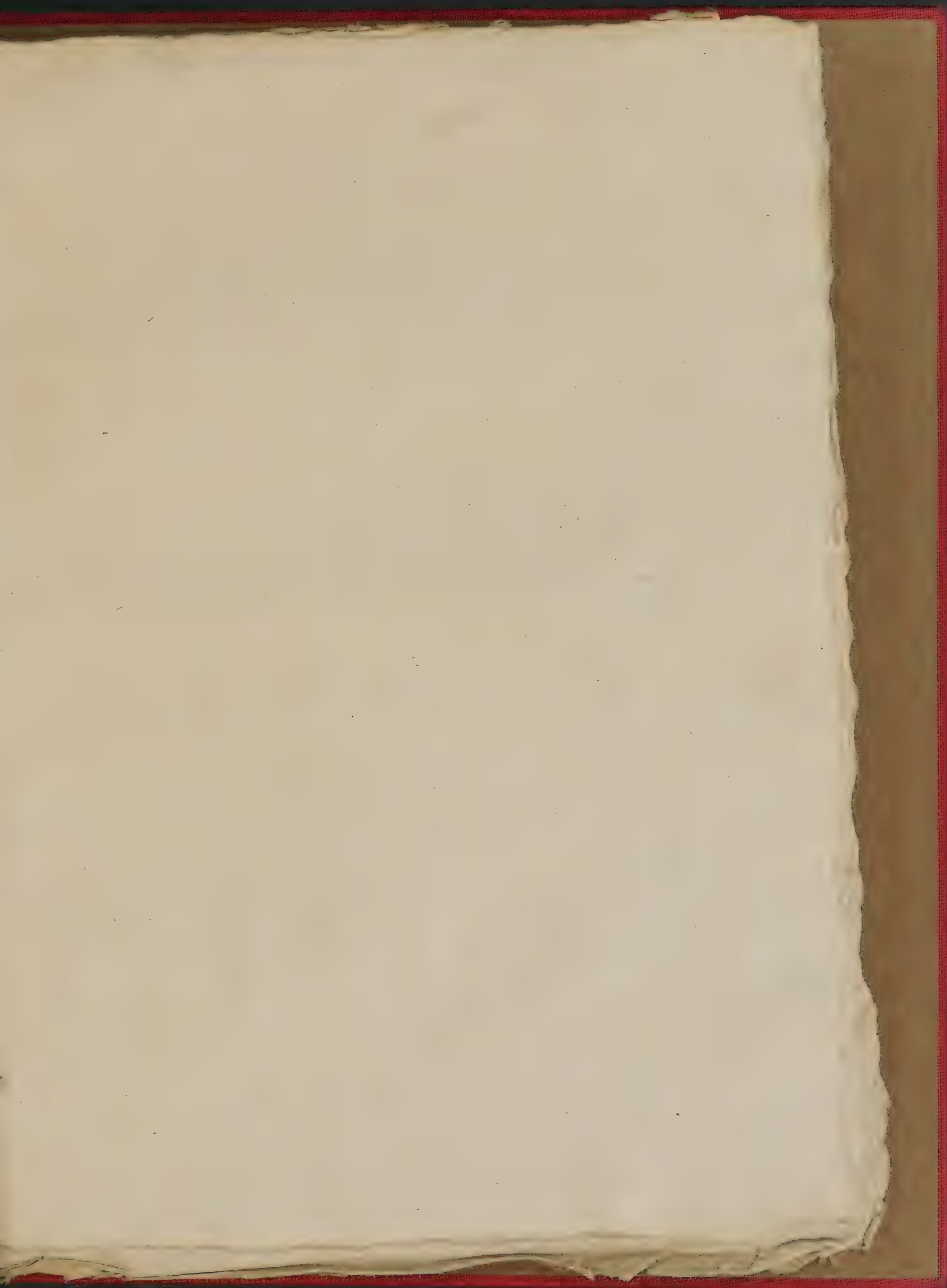
“ Shall

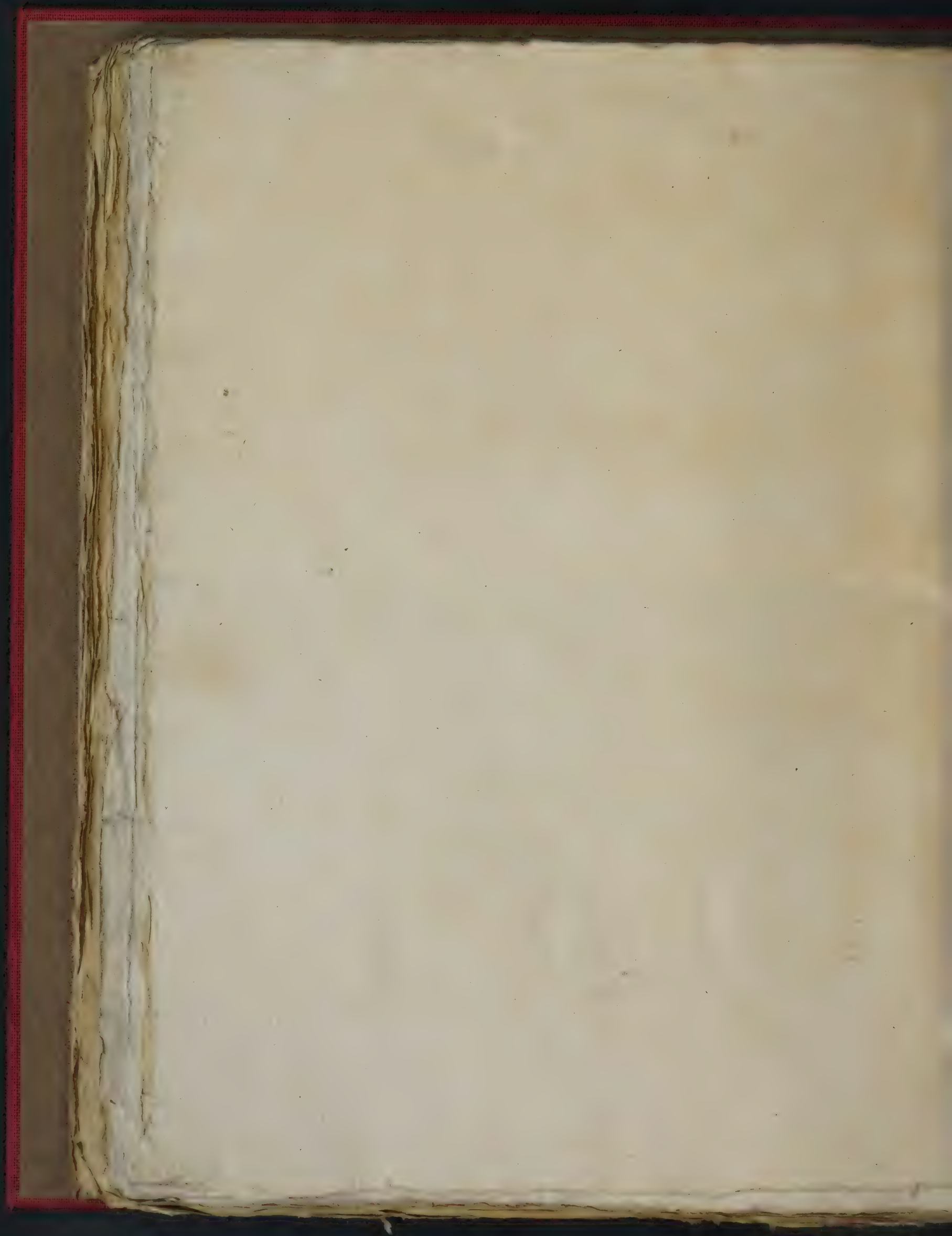
“ Shall we not do what in us lies, by send-
 “ ing or being sent amongst them, by serving or
 “ providing for them that enter upon and offer
 “ themselves for this Service, that the *Eyes* of
 “ such poor Wretches *may be opened*, and *they*
 “ *may be turned from Darkness to Light*, and from
 “ *the Power of Satan unto God*.

§ 31. Thus have we given a true and faithful *Conclusion*
Account of the Constitution and Proceedings
 of the Society establish'd by Royal Charter
 for the *Propagation of the Gospel in Foreign Parts*;
 and we here publish it to the World, not
 for Ostentation of what has been done, (which
 is little or nothing in Proportion to the great
 Work) but to shew what a Mighty Trust is com-
 mitted to us; how Sincerely we have endea-
 vour'd to discharge it; how willing we are to
 labour in the Prosecution of it; and how much
 we want a farther Assistance and Supply from
 all good and pious Christians, who may de-
 pend on a just Disposal of their Charity in
 promoting the best Design in the World,
 that of the Conversion of Souls, by the Pro-
 pagation of the Gospel. *Prosper Thou the*
Work, O Lord, and make it appear to be the
Work of thy Hands.

F I N I S.







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